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## On the Cover

The translation of the Book of Mormon plates was a task that required a great deal of concentration and spiritual insight from the Prophet Joseph Smith. For our cover painting, artist Dale Kilbourn has captured in oils the young, concerned Prophet, deep in thought as he studies the characters on the plates. See the article, "Ye Do Err, Not Knowing the Scriptures," by Elder Marion D. Hanks, beginning on page 51 in the special anniversary section on "Some Fundamental Beliefs of the Church."

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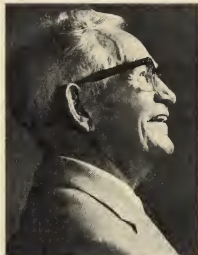
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# At the Foot of a High Mountain



By President  
David O. McKay

• Nearness to an event sometimes tends to minimize its full significance and importance. Today we look at the momentous discoveries and inventions of the recent past as an observer who, standing at the foot of a high mountain, sees it only in part. Its majestic slopes, towering peaks, and relative position to surrounding ranges are hidden from view. Yet even our limited vision fills us with astonishment. What mighty things have been accomplished! What mightier possibilities in the future! Who, for example, can measure the material benefits to society of the computer, the automobile, the airplane, or atomic energy? Or who can even imagine the ultimate effect upon the human race of the accomplishments of modern-day men and women in medical science?

But none of these things have answered man's greatest need and man's most yearning desire. Not one has yet revealed that for which man has sought for ages. That need—that ever-present yearning in man's heart—is to know God and man's relation to him. The microscope has not revealed him; the telescope has not discovered him; astronauts and satellites have not penetrated his abiding place. Only one event, which occurred nearly a century and a half ago, claims to give to the human soul this answer.

*That event was the appearing of two heavenly beings to the boy prophet Joseph Smith, revealing the personal identities of the Eternal Father and his Son Jesus Christ. It happened in the spring of 1820, in answer to the boy's fervent, earnest prayer.*

*We recall this from the Prophet's testimony, which has been printed in many languages and preached in innumerable places throughout the world: "When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)*

*When the boy Joseph told his neighbors what he had seen, he was not believed; instead, he was ridiculed and persecuted. In answer to all opposition, he later solemnly declared, "I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; . . . I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it." (Joseph Smith 2:25.)*


*Such testimony, if unsupported, might not merit acceptance. Its purport is fraught with such*

*mighty significance to mankind that the human mind cannot at first believe such an appearance possible. But the Prophet's testimony is supported by intelligent witnesses whose evidence has never been refuted. The Church itself, the tangible result of that great revelation, stands as corroborative if not direct evidence of divine inspiration.*

*The lives of the Prophet, his brother Hyrum, and millions of others who have accepted the truth of the great revelation bear evidence that the plan of salvation, as Jesus Christ revealed it, most assuredly leads toward Christ-like character. So real was the revelation to the Prophet and the Patriarch that they unflinchingly sealed their testimonies with their blood.*

*As a contributive factor to man's knowledge of his relationship to Deity and of his place in the universe, as a means of establishing proper relationships between men as individuals and groups of men as nations, as a revelation pointing the way to man's happiness and peace on earth as well as in the eternities to come, the appearance of the Father and the Son to Joseph Smith—with the subsequent restoration of the priesthood and the establishment of the Church of Jesus Christ in its fullness—is to be recognized as one of the greatest events of all the ages.* ○





Instead of reducing the availability  
commission is attempting  
availability,

## In Consequence of Evils & Designs

● In 1961 the Cooperative Commission on the Study of Alcoholism was established by the National Institute of Mental Health (U.S. Department of Health, Education, and Welfare) and given a grant of \$1,100,000 to consider the wide range of alcohol problems. Its statistics are accurate, its review of the problems is interesting, but its conclusions deserve a second look. Latter-day Saints will find them shocking.

The commission's first report appears in a book entitled *Alcohol Problems: A Report to the Nation*, from which we quote: "The Commission anticipates that this report will be the basis for planned and coordinated action to implement its recommendations." But before we wholeheartedly endorse their report and proceed to implement its recommendations, these recommendations need to be examined.

The report recommends:  
*Serving alcohol in college social centers and cafeterias.*

Page 149: "Colleges could permit the serving of beer and wine in student social centers and cafeterias. . . ."

*Shanno*

of alcohol, a national  
to increase its  
claims the author.



*Serving alcohol at college dances.*

Page 149: "... and alcoholic beverages could also be allowed at dances and other social occasions." *Serving alcohol at youth functions organized by churches.*

Page 151: "Alcohol might be made available . . . at youth functions such as those organized by church groups."

*Serving alcohol at recreational and athletic events.*

Page 151: "Alcohol might be made available . . . at youth functions such as . . . recreational or athletic groups."

*Removing age limits for drinkers.*

Page 149: "In principle, all age restrictions for alcohol probably should be eliminated, but this would probably be too precipitous a change. Perhaps during a transitional period, while other changes are occurring in American drinking patterns, a minimum age of 18 for public drinking or purchase might be adopted."

*Licensing more places where families with children frequently visit.*

Page 147: "Several state liquor control authorities have been issuing an increasing number of

Dr. Lindsay R. Curtis of Ogden, Utah, formerly assistant clinical professor of obstetrics and gynecology at the University of Utah, is a practicing gynecologist, bishop of Weber State College Second Ward, and a prominent national speaker and writer on the effects of alcohol and tobacco.

licenses to places other than bars, such as bowling alleys, winter resorts, and restaurants. This way of integrating drinking with other activities should be encouraged." *Fewer restrictions on liquor advertising.*

Page 147: "In addition, the desirability of liquor advertisements depicting persons in eating situations is clear. . . . Restaurants and beverage advertisers might therefore collaborate in some of their promotional materials; certain food producers might also join with the beer or wine industry in advertising campaigns."

The report suggests:

*That abstainers should have no voice in guidelines that govern the practice of drinking.*

Page 143: "Abstainers and 'anti-drinkers' cannot develop the guidelines for drinking; such guidelines will have to be set by drinkers themselves."

*That unmarried middle-class women abstainers who teach school undermine effectiveness of alcohol education in the classroom.*

Page 154: "Classroom teachers, along with the vast majority of Americans, are trapped by the cultural and emotional conflicts surrounding the topic. On the whole they are ill-equipped at present to help their students achieve a better understanding of the issues involved in the use of alcohol.

. . . The proportion of abstainers among unmarried middle-class women is far higher than for the general adult population or even for all American women."

The report infers:

*That abstinence church groups are actually working with bootleggers.*

Page 9: "Abstinent church groups opposing the sale of alcohol on religious-moral grounds find themselves working with bootleggers who oppose the legal sale of alcohol because it would put them out of business."

*That abstinence church traditions contribute to problem drinking.*

Page 128: "People brought up in totally abstinent traditions who later take up drinking apparently are more likely to become problem drinkers."

These startling conclusions portend a powerful and systematic drive by drinking interests to change America's drinking patterns. It is unbelievable that no abstinence advocates were appointed to this commission. Was this done to insure better "cooperation"?

It is also interesting to note that none of the alcohol-education professionals who emphasize abstinence were interviewed, and that their opinions were not honored in this report.

The report states: ". . . it is impossible to foretell whether the proposed changes would lead to an increase or a decrease in the proportion of drinkers. . . ." (Page 125.)

"There is, of course, no certainty that implementation of such policies would lead to a substantial reduction of problem drinking; yet it is unlikely that they would have any harmful long-run consequences." (Page 136.)

One wonders, then, if the commission members are so uncertain about the results of their recommendations, why are they justified in making these sweeping recommendations?

"Prevention should be a major objective of a national alcohol policy," the commission recommends.

According to all present statistics, it is very likely that the total number of drinkers would be increased if the commission's recommendations were to be carried out. Research confirms that approximately ten percent of social drinkers are destined to become problem drinkers (chronic alcoholics). How, then, can we hope to implement the recommendations of this report and *decrease* the number of problem drinkers?

The commission should be commended for assembling the statistics on the problems of alcohol. Americans need to be reminded that two out of three adults drink, and that 40 percent of the American people drink regularly. Reluctantly, we admit that we live in a predominantly drinking society, and that we must adjust to this fact. Obviously our culture and the social structure of our society have changed with the atomic age.

But as one reads the recommendations of this commission, one cannot help but wonder if the commission should not have been satisfied with submitting the statistical report and leaving the recommendations to someone else. The report states: "Prevention should be a major objective of a national alcohol policy. . . . Only through preventive approaches can rates of alcoholism and other types of problem drinking be substantially lowered." We agree.

One question, however, should be asked of the commission members: If it is true that about ten percent of social drinkers will become chronic alcoholics, and if we have no way of determining who will make up these ten percent, then how do they expect to de-

crease the number of alcoholics by increasing the number of drinkers? If we encourage all young people to drink—even if this is done in the home environment—how do we avoid the apparently unavoidable and unpredictable ten percent of alcoholics in this group?

It almost looks as though the liquor industries had written the report and then made recommendations for the remedy. To demonstrate the concern of the liquor industries about the alcohol problem, the three major distillers spent roughly \$10,000,000 on advertising at Christmas time to guarantee a little "spirit" in the yuletide. In each case, they increased previous spending by as much as 30 percent in order to capture their share of the \$2.5 billion year-end liquor sales.

**T**hrough advertising, movies, television, and other media, alcohol has become a fake symbol of hospitality, yet this does not in any manner decrease its addictive qualities. While it is true that the oftener one drinks alcohol, the better he may tolerate it, one may also develop a greater desire and even a greater need for the drink. To paraphrase, he may "first tolerate, then endure, and finally embrace."

Much is said by the liquor interests about the "freedom to drink," that everyone should have a right to drink—as long as he doesn't harm someone else by so

doing; as long as he doesn't drive, beat his wife, abuse his family, or waste money that is sorely needed by them.

But it should also be the unequivocal right of every individual *not* to drink if he so desires, and to be able to live without social pressures that make him feel he must drink in order to be accepted by society. The commission said that society should teach youth how "to adapt themselves realistically to a predominantly drinking society." But it said nothing about how to make them feel comfortable as non-drinkers.

We agree with the commission report when it states that young people must be educated about alcohol. They should be told *all* the facts about alcohol, sanely, unemotionally, and honestly.

Let's give them honest facts, and a fair choice. Then let's give them sincere encouragement to stand by that choice even if it be not to drink.

One hundred thirty-five years ago the Lord foresaw this day and warned his people:

"... In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your father. . . .

"And, again, strong drinks are not for the belly. . . ." (D&C 89: 4-5, 7.)

Never has this revelation and prophecy been more meaningful than it is today. ○



**A Testimony.  
Is a Many-Splendored  
Thing  
By Mildred Barthel**

*A testimony is a many-splendored thing,  
Pathing  
This mortal walk  
With flagstones of hope.*

*When circumstances come down on us  
Like a thunderstorm,  
A testimony  
Of sought-after truths,  
Asked for in faith, nothing wavering,  
Makes all fresh, clean, new.  
Ordinary things take on deeper meanings;  
Adversity becomes a blessing,  
Every day a welcomed challenge;  
People become friends,  
Children of our Heavenly Father,  
Brothers and sisters;  
Earth sounds become enlightened melodies  
That sing from one heart  
To the responsive chord in another's heart.*

*A testimony chops mortal darkness  
With a hatchet of truth,  
Cutting through evil with good,  
Sparking flashes of eternal lights to help  
In logging the way.*

*A testimony, exercised daily,  
Muscles moral strength into the heart  
and soul of a man;  
Slowly,  
Steadily,  
And with a divine purpose,  
It flexes obedience into the sinews of character.*

*A testimony acquaints us  
With self-depths unknown before;  
The discovery of self-worth  
Empties our minds of crippling  
Burdens of doubt,  
Frees us to  
Work with others,  
Encourage others,  
Understand the plight of others.*

*A testimony is recognition of  
The Lord's will,  
The letting go of self  
To permit one's life to be lifted  
Toward heavenly things;  
The knowing of God's guidance, beyond self.*

*A testimony is action:  
Dynamic action of doing the Lord's will,  
A personal commitment to living righteously.*

the  
Long Hot  
Summer  
of 1912

# Thirteen Strips of Rawhide

Part 1

By Karl E. Young

● Like most people who fled from their homes in Mexico because of fright or a sense of obedience to the call of the leading Church authority in the area, Heaton Lunt and his family fretted at being stranded in a refugee camp in El Paso. They were especially unhappy to have to be fed at government expense while crops rotted on the ground or were wastefully trampled by untended stock in their own fields at home. Before leaving the colonies, they had propped open the chicken house doors, kicked the boards off the pigpens, turned the calves out to suck their mothers, and let down the pasture bars so that feed would be available for any stock that wandered in from the hills while they were gone. It was particularly irksome to know that cattle by the score were being butchered to feed the revolutionary forces, while their rightful owners languished on salmon and crackers in the tent city in El Paso.

Inevitably, then, when Heaton learned that a group of Garcia men were planning to go down to their colony with the intention of driving out a herd of cattle if they could manage it, he and Bill Haws decided to go with them. Their homes were in the small community of Corrales, a few miles away from Garcia, but their cattle and those of the Garcia men ran together in the Blue Mountains west of Garcia and Pacheco. It would be a cinch to gather and drive out their cows together. Nevertheless, Heaton and Bill could not get away on the morning when the Garcia men pulled out, so Heaton sent them word that he and Bill would meet them at Pearson or in the mountains at the Cherry Tree Spring.

Several days passed before the two were able to go. Then they did something that they regretted: They buckled their cartridge belts tightly around their middles, beneath their undershirts, tossed aside the scabbards for their pistols, and stuck the guns down under the belts. They could not let the guns bulge in any way, because at that time everyone who crossed the border into Mexico, even on the streetcars in Juarez, was searched for smuggled weapons. The men knew their lives would not be worth a Mexican centavo if they were caught, but they took the chance.

Heaton's six-shooter had a little flange that swung open to permit the cartridges to be shoved in, and by opening that flange, he could push his gun down inside his belt and hang it on the edge. So he put the pistol right down in front. He had been searched often enough when going across the river to know that the border officers always ran their hands down a man's sides and across his back and almost never came clear around in front. ● Now as he faced the guard at the gate, he drew in his stomach like a greyhound that had been fasting for a week, and he got by without detection.

Then his luck changed. Onto the very train that he and Bill boarded came marching a full regiment of federal soldiers, in blue suits and big brass buttons, who were also bound for the garrison in Pearson. The cars were tightly packed, and each soldier had a Mauser rifle, a pistol, and a sword. There were not enough seats to go around, and all day long Heaton and Bill were obliged to compete for seats. Fortunately, the soldiers were continually getting up and



JOHN WINTER



## Old-timers still tell this suspense-filled story.

down and jumping off the train at every stop, and this restlessness gave the boys a chance to get seats.

Everyone got off the train for an hour to have dinner at Sabanal, and this gave the Mormon boys a chance to relax a little, but it took all the rest of the day to reach Pearson. Toward evening, however, the train steamed into Pearson, and Heaton and Bill were alone at last. They could find no sign of the Garcia men, and they knew they would have to walk to Colonia Juarez, ten miles away. But what a privilege after their day of torture!

Shifting their guns to more comfortable positions, they set out walking. They wondered if the rebels had got away with the little mule they were depending on to help them get up into the mountains. Heaton's brother Ed had left the mule in a pasture with the Brig Stowell stock. The horses would all be gone, Heaton knew, but neither Mexican nor American soldiers cared much for mules except as pack animals. Mules were too deliberate, or lacking in spirit, for a charge, and they would not run fast enough for a retreat.

Next morning the boys felt that fortune had returned to them with both hands full. Not only was the mule still in the pasture, but she was accompanied by an old bay mare that had been abandoned because she was completely worn out. This old creature had somehow escaped notice for a couple of weeks and was beginning to recuperate when Heaton and Bill saw her. So now they both had mounts. They borrowed a Mexican saddle with most of the leather gone from the tree, and rigged this on the mule. Then they cinched a tattered quilt on the mare and were ready to go. They set out for the mountain late in the afternoon, taking turns riding the quilt and the saddle.

To avoid rebels coming down from the high country, they bypassed the regular San Diego road, which they would normally have traveled. The rebels had the mountains under their control, and rode back and forth with messages and supplies. The old Brown road, which had been abandoned long ago, was in bad shape, with lots of washouts and gullies in it; but the boys chose to take it and come into Corrales cautiously for fear of rebels. They decided to scout around for a bit first and go to Cave Valley, where they hoped to find old friends among the natives. They were sure that they could count on Mexican hospi-

talities, which had never been known to fail in the past.

But as it grew dark, Heaton remembered the hermit who had recently moved over into the area they were traversing—an old Baptist preacher and quoter of the Bible. It would not be so far to his dugout. In the moonlight they let their animals pick their way along a rough hillside until the barking of a dog told them where the old man's dwelling was.

He had built a sort of wickiup over the entrance of his dugout by setting up a post and weaving limber sticks around it. He had thatched these over with long grass, and then he had closed the entrance with a narrow plank door against which he leaned a pole from the inside to keep out burros, goats, and stray dogs. The dugout boasted no chimney, but a fire was smoldering inside, for the men could smell the smoke.

As they drew closer to the hut, the barking became more frenzied. Then they could hear the hermit hushing the animal and loosening the pole against the door. He opened it a crack, stuck his head up close, and cried out, "Who's there?"

"Heaton Lunt and Bill Haws."

"Thank the Lord! Thank the Lord!" They could hear relief as his anxiety subsided. "Come on, come on, come on in!" he called, pushing the pole aside and opening the door as wide as it would go. He was tickled to see these nonrevolutionary neighbors, men who would not be making demands on his slender means. Nevertheless, after greetings and first exchange of news, the visitors looked around hopefully, but they could see no trace of anything he had been subsisting on. When they went outside to stake their animals for the night, they wondered what chance there would be for a meal. Things did not look promising, but they returned to the shack and listened to the old man's stories. His need was to talk, not to listen, and he recounted the struggles he had had since the Mormons had left.

Since it is easy to wake up if one goes to bed without supper, Heaton and Bill woke early the next morning without much trouble. Heaton looked over at the hermit, who was still asleep, and whispered to Bill, "Let's roll out of here and go up the river to the ranch, where old Anulfo lives. I don't see anything to eat here, and we don't want to embarrass our host. Maybe we can get a bite there."

As they rode up the canyon, they began to come across many small campfires with charred ends of sticks still smoldering. The ground was covered with the prints of many horse hooves, and the evidence was clear that a large troop of men had camped there the night before. Bill wanted to get out of the bottoms at once, but Heaton said they ought to try to see Anulfo first and find out what had been going on.

When they stopped before Anulfo's door, the old man came out, but he had not a single word of greeting for them. Instead, he frowned and muttered a warning.

"You fellows better get out of here as quick as you can. Six hundred soldiers left this place only a few minutes ago."

He did not ask them if they would get down off their animals and come in for a moment, nor if they were hungry. He was almost ashen with fright and voiced his fears once again. "If one of those rebels should come riding back here for something he has forgotten, you would be shot as sure as the world. The best thing for you to do is just get on out of here as fast as you can travel."

Heaton knew that Anulfo was right. While it was hard to go on, perhaps the best favor Anulfo could do for them would be to hustle them up into the hills off the main road. It was a discouraging thought, but suddenly Heaton recalled a cache on Scout Peak.

"Bill, do you remember the cache that the men made up on the mountain above Pacheco before they pulled out for the border?"

"Yes, but that's ten miles from here."

"Right, and uphill all the way, clear to the very end," he replied. "But I think it's our only move now, so let's go."

They left Anulfo and started to climb the mountain to the high peak. A thousand pounds of flour and other supplies had been piled in a brushy spot on the shady side of the mountain when the colonists from Pacheco decided that they were overloaded for their flight to the border in early August. They had covered their cache with pieces of heavy canvas and then placed stones around the edges to keep varmints out. Perhaps the food would still be there. It was unlikely that rebels would be wandering around so high in the mountains.

Hours later the two men with their sore-backed mule and old mare found the cache. Wolves had torn the canvas on the upper side and let in the rain, so most of the provisions had become moldy. Yet Heaton dug into the flour and found a part of it that was not too bad. He and Bill laid out their bandana handkerchiefs and filled them with the best of this.

They had nothing else to carry flour in, and nothing in which to cook it later. But Heaton solved that problem. He led the way over to the head of Mill Canyon, at the bottom of which his own ranch was located. Near the head of the canyon the waters had run over a structure of white, chalky rock in which a myriad of potholes had been hollowed out. Here they found clean, smooth holes, recently gouged out by rain water, and in one of these they mixed their

\*

By Richard L. Evans  
**The Spoken Word**

When I do good

**W**e still remember the voice saying most simply and sincerely: "A sweet feeling comes into my heart when I do the things I know are right." Since the universe is run by law, since nature lives by law, since all the physical environment of man, all he makes, and all results are realized by law, there is no reason to suppose that the well-being of the mind and spirit of man are not also subject to the laws of life. There is an inner sense, an inner action, a result realized by the laws of right and wrong. A clean man has a sense of peace and self-respect; an unclean man does not. A fair man has a sense of assurance and acceptance; an unfair man does not. A kind man has a sense of well-being with himself and others; an unkind man does not. A kind man has a sense of well-being with himself and others; an unkind man punishes himself as he punishes others. A truthful man doesn't have so much difficulty in remembering what he said; an untruthful man may have much difficulty in trying to remember what he said. Call it conscience, call it right or wrong, call it a God-given inner sense, or whatever you will, but there are responses, results, by laws kept, by laws broken, in the physical, mental, spiritual makeup of men. True, men's thinking is conditioned by what they have been taught, by harsh or gentle circumstances, by those they deal with, by the honor or dishonor of others, by what may sometimes be considered necessity—and yet, in the overall, irrevocable law is endlessly operative. And simple though it seems, and naive, some would suppose, to say so, yet sincerely as we seek to be and do better, there is peace of mind, refinement of soul. Yet if we seek to take advantage of others, to live against the commandments, the virtues, the time-honored morals, we fight and quarrel with ourselves inside, and coarsen ourselves and become less kind—all of which seems summarized in this sentence from Abraham Lincoln: "When I do good, I feel good. When I don't do good, I don't feel good." Despite all variations, arguments and explanations, always and forever, it is sincerely that simple: "When I do good, I feel good. When I don't do good, I don't feel good."

\*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 8, 1968. © 1968.



flour and water. While Heaton kneaded the dough, Bill found a cedar log and built a fire against the rocks, which were soon hot enough to bake the bread. Then, since both of them were old hands at slapping out tortillas, they soon were in business, and without benefit of salt or other such culinary frills, they baked and ate up their flour. Then they looked at each other and laughed. Two handkerchiefs do not hold much flour.

"Let's go down the creek to the ranch," Heaton said.

It was about six miles down the winding canyon to the old Corrales ranch, Heaton's home acres. As they rode, Heaton thought aloud: "If those rebels are camped around my place, I'm going down there after dark, regardless of what happens. The creek flows quite close past the house, and I think I can sneak down through the willows and whistle out old Tircucio and get him to tell us what's going on." From up on the mountain it all seemed so very easy.

After an hour or more of riding, they drew near the mouth of the canyon, and Heaton led the way from the trail to a thick grove of cedars, where they could hide their horse and mule while they crept down to the edge of the fields, from which they could get a view of the houses and lanes of the little community of Corrales. The upper part of the fields was planted to corn. About halfway down the long, sloping side of the little valley was a cane patch, where the Lunts raised sugar cane for their molasses mill. Below the cane, corn rows ran again right down to the corrals and outbuildings of the Lunt ranch.

Heaton made a hungry man's suggestion. "I could eat almost anything. What do you say we creep down to the cane patch and chew on some stalks for dessert?"

They sneaked through the spindly stalks of the low mountain corn until they reached the taller and thicker cane patch, where they cut and peeled stalks, which had never tasted so juicy and sweet. Then, as they reached the bottom edge of the cane to look out over the lower corn fields, their hearts fell. Heaton's ranch—the whole valley—was crawling with soldiers. The sun was already dipping behind the curve of the mountain, and 600 men were beginning to prepare supper at scores of little campfires up and down the bottom lands.

"You know whose beef those fellows are roasting down there right now, don't you?" Heaton asked.

"I'll bet I've got a branding iron that would make marks just like the ones on the hides they skinned off today," answered Bill.

"And look at all those horses in my corn field." Heaton scanned the rows, where swarming horses were hungrily chomping on the ears of partially



matured corn. "It makes you mad enough to want to pull your old six-shooter out and empty it into them. It just makes your blood boil."

The two men had crept down as far as they dared into the lower edge of the cane patch and were lying there chewing cane within two rows from where the corn started growing again. Suddenly they heard the cracking of corn stalks and the trample of hooves. They half rose to see what was the cause and abruptly fell flat on their stomachs. A soldier with a big sword hanging at his middle and a long Mauser rifle flopping on the side was riding toward them in hot pursuit of a black mule. He was leaning forward with his rope, trying to gain one more foot before making his cast, and the mule passed within three rows of corn from where the watchers lay. All three creatures were straining so hard—the mule to get away, the man and the horse to catch it—that none of them noticed the prone figures as they galloped by. Both men were lying as close to the earth and as still as they could, as the chase went by.

"Let's get out of here!" said Heaton. "That mule might circle around and come right back over us." They jumped to their feet and made a crouching run back up through the cane patch.

"I got one thing out of that besides a scare," said Heaton, as he untied his horse. "I'm sure I am not going down after dark to call my old Mexican out of the house. No telling how many officers would be inside."

He mounted and was on the point of turning to ride off when he looked over to the south end of the

swale and saw a man sitting on a black mule, peering down into the valley from behind a big pine tree. It was Harl Johnson, who had been in Pearson on the same day as Heaton and Bill. He, too, was planning to go back up to Colonia Pacheco, where his home was, in order to judge for himself whether it would be possible to return there to live again. The three men had talked earlier about joining to make the trip, but Harl, in his characteristic, independent way, had discovered reasons why he could not go at once, and they had not seen each other again until now. Heaton and Bill had subconsciously avoided talking about Harl, but each of them had thought about him privately and worried for fear he had fallen into rebel hands. They knew he had intended to take the regular San Diego road. How could he have avoided being captured? Yet there he was, independent and free as ever.

They saw Harl before he saw them and were so elated that they forgot about caution and stepped out into the open and swung their hats to catch his attention.

● Harl, glancing over his shoulder and seeing the waving hats, almost forgot himself and yelled. With flailing arms and legs, he urged his mule across the swale and joined the two colonists. They jumped off their animals and hugged each other, laughing and congratulating one another on their luck.

"Well, come on, boys," Harl said. "We'll be all right now. I've got a pack horse up the country a ways here. Let's go and get a bite to eat and have a sleep in some real quilts tonight." (To be continued)

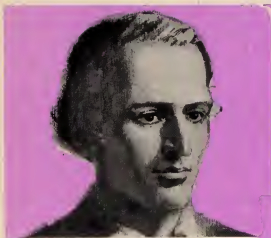
## A Learning Time

By Val Camenish Wilcox

*"You haven't even changed your school clothes yet,  
And didn't you promise to feed your own pet?"  
He sat upon the step in rapt repose;  
Hearing, he roused and lankily rose.  
This teenage child, two steps removed from birth,  
Confided, "I was listening to the earth."*

*Please help me tongue to hold, patience preserve;  
Both dreams and reality must be served.  
Before I spoil a young soul's feast with food,  
Intuitively, let me sense his mood;  
Let me allow him time, do my full part,  
To help him delve deep impulses of heart.*

# THE **Second** **Witness** ON PRIESTHOOD SUCCESSION (Part 3)



By Dr. Richard Lloyd Anderson

● Joseph Smith and Oliver Cowdery are the two witnesses who testified that angels visited them and conferred priesthood authority to establish Christ's latter-day Church. Both had strong convictions that this movement would be worldwide and would outlast their mortal lives. Joseph Smith was an effective organizer as well as an inspired leader and would be expected to arrange for the continuation of the executive power of the Church with some precision.

After the Prophet's martyrdom in 1844, Brigham Young, as the President of the Twelve Apostles, moved decisively as the leader of the Church, insisting that because this group held "the keys of the priesthood," they were "as the First Presidency of the Church."<sup>1</sup> Their authority to lead was approved, without serious dissent, by an official meeting of thousands of Latter-day Saints who had heard Joseph Smith's public views for years. Although dissident LDS movements allege that Joseph Smith had some alternative plan of succession, the crucial views of the second witness to priesthood restoration have largely been unknown.

Oliver Cowdery stood next to the Prophet in putting into effect the whole system of priesthood offices and leadership and outlived Joseph Smith by nearly six years. He should therefore have been in a unique position to know the will of the Lord concerning a successor to Joseph Smith as President of the Church.

What is lacking in most discussions of LDS succession is a presentation of the progressive quality of Joseph Smith's revelations. As the Church grew, arrangements were altered and modified until some level of organizational stability was reached. Because Oliver Cowdery could rightly call himself "the oldest member of the Church" in 1848,<sup>2</sup> he had participated in high-level councils in the early transitional period. Furthermore, as a key administrator, he played a chief role in helping select and ordain the twelve apostles. It was Oliver Cowdery who first outlined their calling and appointment in formal speeches to them. Consequently, he should have known what limitations were intended upon their authority at the beginning of their appointment and dur-

ing the crucial first years of their administration. His personal view of the position of the Council of the Twelve is of utmost importance for the simple reason that all succession controversy from the time of Joseph Smith's death presents the basic question of whether the Twelve should preside as the highest ranking priesthood body after the First Presidency or whether the interest of some individual supersedes their organizational priority.

The restored Church had formally functioned for almost five years before the appointment of the Council of the Twelve in February 1835. A revelation that they requested specifically defined their authority as a body "equal in authority and power" to the First Presidency and ranked them next after the First Presidency, to whom they were solely responsible.<sup>3</sup> It is clear that this appointment worked a major revolution in Church government. The previously highest body in leadership after the Presidency had been the Kirtland high council, and Joseph Smith firmly subordinated that group to the newly appointed Twelve, revealing

that the high council did not have the right to review decisions of the Twelve, who "were accountable only to the General Council of the authorities of the whole Church, according to the revelations."<sup>4</sup>

In public meetings after the appointment of the Twelve, their position was consistently defined as superior to all but Joseph Smith's. The Kirtland minute book of one such meeting quotes the Prophet as follows: "He next proceeded to explain the subject of the duty of the Twelve, and their authority, which is next to that of the First Presidency. . . . And furthermore he observed that the Twelve are not subject to any other authority in the Church except the First Presidency. . . ."<sup>5</sup>


Since the appointment of the Twelve was obviously a major administrative change, one must face its consequences on the succession issue. Since Joseph Smith effectively altered all priesthood arrangements by ranking the Twelve immediately after himself in presiding authority, there is every reason to think that he intended to modify former succession arrangements.

At this point, prior systems of replacing the President of the Church must be looked at carefully, for Oliver Cowdery is prominently named in each of them. Two revelations mention Joseph Smith's power to appoint his successor, but it is remarkable that *every revelation of this type antedates the appointment of the Twelve*.<sup>6</sup> Since some succession arrangements in this period certainly are provisional, it is virtually certain that the early revelations only reflect a temporary system in stressing Joseph Smith's power "to appoint another in his stead."<sup>7</sup>

The main illustration of adaptation to circumstances comes in the situation of danger that Joseph Smith faced in leading the expedi-

tion of Zion's Camp into hostile sections of Missouri to defend Mormon rights there. After arrival a conference was called in July 1834, during which Joseph Smith named and ordained David Whitmer as his successor. Early Church minutes relate the Prophet's explanation that the ordination "was on conditions that he did not live to God himself."<sup>8</sup> The most detailed reminiscence of this event was signed in 1847 by three participants:

"And while the conference was in session, Joseph Smith presiding, he arose and said that the time had come when he must appoint his successor in office. Some have supposed that it would be Oliver Cowdery; but, said he, Oliver has lost that privilege in consequence of transgression. The Lord has made it known to me that David Whitmer is the man. David was then called forward, and Joseph and his counsellors laid hands upon him, and ordained him to his station, to succeed him. Joseph then gave David a charge, in the hearing of the whole assembly. Joseph then seemed to rejoice that that work was done, and said, now brethren, if anything should befall me, the work of God will roll on with more power than it has hitherto done. Then brethren, you will have a man who can lead you as well as I can. He will be Prophet, Seer, Revelator, and Translator before God."<sup>9</sup>

 Although the above event is firmly established, the intention of Joseph Smith seems to have been more limited than the recollection indicates. Within six months of the conditional ordination of David Whitmer, a firm reconciliation was

effected with Oliver Cowdery, who on December 5, 1834, was ordained "an assistant President of the high and holy priesthood in the Church of the Latter Day Saints."<sup>10</sup> Of particular significance is the extant minute book in the handwriting of Oliver Cowdery explaining that this ordination took place in fulfillment of the promise "made by the Angel while in company with President Smith, at the time they received the office of the lesser priesthood."<sup>11</sup> In other words, Cowdery wrote into the official record that he was resuming his right to preside in accordance with the promises and powers of the restoration of the priesthood by divine messenger.

From the first days of the organization of the Restored Church, Oliver Cowdery had been given second status to the Prophet in the revelations. After the above ordination he is formally titled "second elder," all the more remarkable because this interposed him between Joseph Smith and his existing counselors.<sup>12</sup> Official documents thereafter list him next to Joseph Smith in the ranking of individuals in the First Presidency. Oliver Cowdery's own explanation just alluded to stresses this status:

"The office of Assistant President is to assist in presiding over the whole Church, and to officiate in the absence of the President, according to his rank and appointment, viz: President Cowdery, first; President Rigdon second, and President Williams third, as they were severally called."<sup>13</sup>

The minutes not only explain that this ordination was delayed because of his absence in Missouri, but also record a revelation commanding the Church leaders to be more correct in "rendering unto every man the respect due the office, calling, and priesthood whereunto I, the Lord have appointed and ordained you."<sup>14</sup> This



The author explores the question of priesthood authority following the Prophet's death—and finds some stirring conclusions.

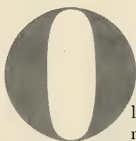
criticism evidently applied to the lack of open recognition of Cowdery's unique position of sharing priesthood powers with Joseph Smith by virtue of being present at the occasions of priesthood restoration.

The logic of reappointing Oliver Cowdery as the second priesthood officer can be seen through the descriptions of powers that the two witnesses received from the heavenly messengers who restored priesthood authority to them. On seven recorded public occasions Joseph Smith referred to these events and never once described priesthood restoration without stressing that "keys" were given to him and Oliver Cowdery.<sup>15</sup> The identical term is prominent in the recollections of the Second Witness. For instance, the autographed statement given to Samuel W. Richards the year before Oliver Cowdery's death attested that he was present at the following events: "John the Baptist, holding the keys of the Aaronic priesthood; Peter, James, and John, holding the keys of the Melchizedek priesthood, have also ministered for those who shall be heirs of salvation, and with these ministrations ordained men to the same Priesthoods."<sup>16</sup>

Oliver Cowdery edited the Kirtland edition of the Doctrine and Covenants and subscribed his name in the preface after Joseph Smith in certifying the truth of the revelations. Consequently he virtually joined with the Prophet in indicating the nature of authority received from Peter, James, and John, as described in that book. Through these apostles the Prophet and his associate were ordained "apostles and especial witnesses of

my name" in order to "bear the keys of your ministry." Joseph Smith and Oliver Cowdery were given "the keys of my kingdom, and a dispensation of the Gospel for the last time. . . ."<sup>17</sup>

The formal statements of the two witnesses of priesthood restoration stress "keys" equally with priesthood, so it is evident that no one can claim valid Church leadership without having both. The term "keys" is used so frequently in the writings of Joseph Smith and Oliver Cowdery that there is no doubt concerning what they meant by it. For instance, the revelations through Joseph Smith consistently equate "keys of authority" with the "right of presidency."<sup>18</sup> The "keys of the kingdom" are the specific prerogative of the "Presidency of the High Priesthood."<sup>19</sup> In his personal teachings to the Latter-day Saints, Joseph Smith insisted repeatedly that no one could claim a revelation "to receive instruction for those in authority, higher than themselves," because "the fundamental principles, government, and doctrine of the Church are vested in the keys of the kingdom."<sup>20</sup>



Oliver Cowdery never used the term in any other sense. He drafted the history of his appointment as counselor ranking next to Joseph Smith by inserting in the record book an explanation "for the special benefit of the reader" to clarify "the office of Assistant President of the High and Holy Priesthood." Re-

ferring to this specific office, Cowdery defined his authority in presiding: "The virtue of the above priesthood [office] is to hold the keys of the Kingdom of Heaven, or the Church militant."<sup>21</sup> And the Second Elder considered both authority and keys so important that while recording the blessings of the Prophet, he inserted an explanation that Joseph's presiding authority was superior to the patriarchal authority of his father:

"For although his Father laid hands upon, and blessed the fatherless . . . he was not the first elder, because God called upon his son Joseph, and ordained him to this power and delivered to him the keys of the kingdom, that is, of authority and spiritual blessings upon the Church, and through him the Lord revealed his will to the Church."<sup>22</sup>

Oliver Cowdery's own analysis of priesthood, therefore, insists that the holder of the keys of the priesthood outranks all other authority in the Church, including patriarchal priesthood.

Joseph Smith and Oliver Cowdery were the only persons who initially held the keys or leadership powers in the Church. Even though the revelations subordinate Oliver Cowdery to Joseph Smith in the use of such keys or presidency, Oliver Cowdery appears as sharing in the presiding power of the priesthood system of strong executive power marked by subtle checks and balances.

The earliest period of Mormon organization presents a duality of leadership, a system that basically continued until the choice of the Twelve in 1835. The apostles are the only others besides Joseph Smith and Oliver Cowdery who are spoken of officially as having the keys or rights of presidency, as indicated by their unrestricted charter of authority outlined in 1837:

"For unto you, the Twelve, and

those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for . . . the dispensation of the fulness of times. . . .

"For verily I say unto you, the keys of the dispensation, which ye have received, have come down from the fathers, and last of all, being sent down from heaven unto you."<sup>23</sup>

The foregoing reference to divine appointment uses the language of keys in a way only theretofore used of Joseph Smith and Oliver Cowdery. Thus the question seriously arises whether the position of second elder was really a temporary system, never intended to be perpetuated as a method of succession. The extraordinary relationship that the Prophet had with his brother Hyrum caused him to transfer Oliver Cowdery's powers after the latter's excommunication from the Church, but it is doubtful whether the office of second elder then served a significant function in Church organization. Nevertheless, the powers described as transferred to Hyrum Smith are unrestricted:

"I appoint unto him, that he may be a prophet, and a seer, and a revelator unto my Church, as well as my servant Joseph, that he may act in concert also, with my servant Joseph, and that he shall receive council from my servant Joseph, who shall shew unto him the keys, whereby he may ask and receive, and be crowned with the same blessings. I crown upon his head, the bishopric, and blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery."<sup>24</sup>

Since this revelation released Hyrum Smith as a counselor in the First Presidency before appointing him to the office previously held by Oliver Cowdery, it is

clear enough that both men held the office of joint presidency with the Prophet and not merely the powers of counselorship. The implications in Church history are that rights of succession to the presidency followed that particular office. As certain as Brigham Young was of the right of succession of the Twelve, he nevertheless stated: "Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did."<sup>25</sup> Instead of referring to any additional ordination, this statement probably alludes to the rights inherent in Hyrum Smith's copresidency of the Church. If the office that Oliver Cowdery once held was of this scope, it is no wonder that he seriously considered himself as holding the right to presidency upon the death of Joseph Smith.

**A**lthough the former second elder left the Church in 1838 in personal conflict with the Prophet, the assassination at Carthage Jail six years later came as a severe shock to him. The most detailed evidence for this conclusion is an apparently genuine letter from Cowdery's former law associate, William Lang, who with considerable anti-Mormon bias recalled the day on which the news of the martyrdom reached Cowdery:

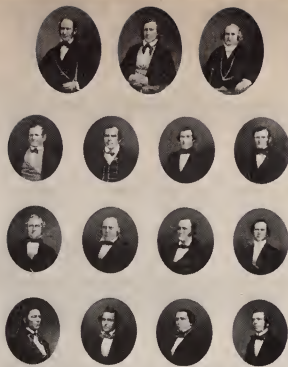
"Smith was killed while Cowdery lived here. I well remember the effect upon his countenance when he read the news in my presence. He immediately took the paper over to his house to read to his wife. On his return to the office we had a long conversation on the subject, and I was surprised to hear him speak

with so much kindness of a man that had so wronged him as Smith had. It elevated him greatly in my already high esteem, and proved to me more than ever the nobility of his nature."<sup>26</sup>

Cowdery's private correspondence in this period expresses complete cooperation with the leadership and plans of the Twelve. It reveals not only a firm faith in the truth of the restoration, but also a continued hope that his personal integrity will be publicly acknowledged by the Church, since some of its members had leveled unsupported charges of dishonesty at Oliver Cowdery in connection with his excommunication.

Before Oliver's reconciliation was completely effected, the dissenter and erstwhile apostle, William E. McLellin, promoted a new movement by openly flattering all of the surviving witnesses of the Book of Mormon. Publicly representing them as "injured men," McLellin for a short time united all of the six remaining witnesses to his cause except Oliver Cowdery. The persistent McLellin traveled to Oliver Cowdery's Wisconsin home, after which the former second elder wrote a letter to David Whitmer giving him a private and candid appraisal of this conversation. This letter was evidently given to McLellin, who without authorization printed it in his publication *The Ensign of Liberty*, thus leaving an important record of Oliver Cowdery's true feelings about the priesthood while out of the Church.

Although he appreciates McLellin's work in vindicating the reputation of the witnesses, Oliver Cowdery nevertheless feels strongly that no one has a right to assume Church leadership without a direct call from God, an attitude certainly consistent with the experience of one who had not assumed priesthood but had received it by direct



This is the earliest known picture of members of the First Presidency and Council of the Twelve Apostles after the death of Joseph Smith in 1844. This picture, printed in Liverpool, England, in 1853 shows the following persons: Heber C. Kimball, Brigham Young, and Willard Richards, First Presidency; Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards of the Council of Twelve.

revelation. He envisions a period in which Sidney Rigdon and James J. Strang would be exposed as false shepherds. As to the Twelve, he is not convinced of their right to lead permanently, but acknowledges their interim leadership in doing what necessity dictated. The main point of the letter is to raise the issue of the keys of priesthood leadership. Joseph Smith was rightly placed at the head, but was "meanly and unlawfully murdered." It is clear that Oliver Cowdery considers no one a proper leader who does not have the keys. He writes to David Whitmer as one who shares such keys. The question is plainly not aspiring to position, but what to do with their burden of responsibility:

"Now whether the Lord will call us again publicly or not to work in his great cause, is not known to me; nor does it particularly matter: for when once the imputation is wiped away, our names will shine in his holy kingdom on earth, when that kingdom is once built up—whether we live to see it or not. On this great subject I want to see you much. True it is that our right gives us the HEAD. It is no matter of pride with me, but an anxious desire to do all that the Lord may require of us. We may not live to see the day, but *we have the authority*, AND DO HOLD THE KEYS. It is important, should

we not be permitted to act in that authority, that we confer them upon some man or men, whom God may appoint, that this priesthood be not taken again from the earth till the earth be sanctified. I want to see you much on this great matter."<sup>27</sup>

This letter goes far to show that the restoration of the priesthood was a real experience in Oliver Cowdery's life. In this private communication his only concern is to perpetuate it, and he speaks with a modesty characteristic of a man who never used his claim of divine ordination to elevate himself. If he considers the right to presidency of himself and David Whitmer above that of the Twelve, both men were in an earlier era considered logical successors and were given ordinations commensurate with that status. Since the three witnesses had chosen and ordained the apostles (with second ordinations under the hands of Joseph Smith), perhaps there was a tendency for the three men to look upon their position as superior to the Twelve. Oliver Cowdery had further grounds for considering that he had keys of authority superior to the Twelve, inasmuch as about a year after the apostles' appointment he and Joseph Smith had shared in the restoration of special powers through the personal appearance of the Savior and certain Old Testament prophets, among

them Elijah, who said, "Therefore, the keys of this dispensation are committed into your hands. . . ."<sup>28</sup> Since the Twelve had received the keys of the Melchizedek Priesthood at Kirtland but left individual testimonies that Joseph Smith gave them further keys at Nauvoo, the source of these further powers must be the Kirtland visitations that only Joseph Smith and Oliver Cowdery received. Consequently, in Oliver Cowdery's ignorance of what the Prophet had specifically given the Twelve in Nauvoo, he had some reason to take the position that he still held special keys at the death of Joseph Smith.

Speculation aside, Oliver Cowdery submitted himself to the jurisdiction of the Twelve Apostles as Joseph Smith's successors. Escorted by his brother-in-law Phineas Young, Oliver arrived at Kanesville October 21, 1848, and terminated his decade of estrangement with an impressive public speech. It is common knowledge that he then reiterated his testimony of the Book of Mormon and powerfully stressed the reality of the heavenly manifestations in the restoration of the priesthood. The confidential and official report of this event to the First Presidency adds that Cowdery also emphasized on this occasion that "the priesthood was with this people, and the 'Twelve' were the only men that could lead the Church after the death of Joseph, and that every man that wished to do right would follow the main channel of the stream."<sup>29</sup>

Oliver Cowdery's next step was to consult privately with Orson Hyde and George A. Smith of the regional presidency. At this point the unintended publication of the succession letter to David Whitmer was an embarrassment to him. The Kanesville presidency determined that he "had not come for place or office" and obtained his ex-



planations "in relation to the letter which appeared in the *Ensign of Liberty*."<sup>30</sup> George A. Smith wrote at the time of this interview, "He said that Joseph Smith had fulfilled his mission faithfully before God until death."<sup>31</sup> Satisfying themselves concerning Oliver Cowdery's honest motives in returning, the presidency requested him to appear at the next high council meeting.

**C**onsideration of the return of the former second elder was no small event at Kanesville. The high priests met in joint session with the high council, and the clerks of both bodies kept detailed minutes. In addition, a third official report was evidently kept, because the Kanesville presidency submitted a report to the First Presidency the following spring, containing many details found in no other source. This record discloses most fully Oliver Cowdery's reasons for following the leadership of the Twelve:

"Councilor William Snow, President of the High Priest Quorum, wished some explanations in relation to certain items which appear in a letter over the signature of Oliver Cowdery, in relation to himself and David Whitmer; and named the following: 'True it is our right gives us the head; We have the authority and do hold the keys.' He [Oliver] stated that this was a private letter to his brother-in-law David Whitmer, and never was intended for the public eye, and was printed without his consent and knowledge; and since that time has changed his views on the subject. President Snow inquired what had produced that change, as he presumed the letter contained

his sentiments at the time it was written, as it was to a confidential friend. Brother Oliver replied, 'When I wrote that letter I did not know of the revelation which says, that the keys and power conferred upon me, were taken from me and placed upon the head of Hyrum Smith, and it was that revelation which changed my views on this subject. I have not come to seek place, nor to interfere with the business and calling of those men who have borne the burden since the death of Joseph. I throw myself at your feet, and wish to become one of your number, and be a mere member of the Church, and my mere asking to be baptized is an end to all pretensions to authority.'<sup>32</sup>

The logic of Oliver Cowdery's change of position is evident. He consistently accepted the authority of Joseph Smith's calling but considered his own second only to the Prophet's. Learning that further revelation had terminated the keys of leadership he once shared jointly with Joseph Smith, he then looked to the only person or body in the Church that next held these keys, the Twelve. He therefore acknowledged the "calling of those men who have borne the burden since the death of Joseph."

Oliver Cowdery lived one year and a third after his rebaptism, and in this period he consistently expressed support of the Twelve as the proper priesthood leaders. His deathbed testimony was not restricted to comments on the Book of Mormon. Phineas Young, his brother-in-law, was present at the end. A decade later Elder Young was evidently interviewed concerning Cowdery's final convictions. The *Deseret News* reported, "Elder Young says, 'His last moments were spent in bearing testimony of the truth of the gospel revealed through Joseph Smith and the power of the Holy Priesthood,

which he had received through his administration.'<sup>33</sup> Contemporary evidence supports this recollection. In a letter written the month after Oliver Cowdery died, Phineas Young reported the event to his brother Brigham as follows:

"O. Cowdery is dead. His last testimony will never be forgotten by many. He said to his friend, [there] was no salvation but in the valley and through the priesthood there."<sup>34</sup>

The last known letter of Oliver Cowdery expressed similar convictions. It revealed a warm fellowship with "the good brethern of the valley" and a desire to follow their direction in his church service.<sup>35</sup>

**O**liver Cowdery died with the conviction that "the Twelve were the only men that could lead the Church after the death of Joseph." In his priesthood analysis, he stressed that valid priesthood leadership of the Church could not be exercised without valid keys. There is a complete correlation between Joseph Smith's public statements, Oliver Cowdery's private statements, and Brigham Young's explanations, both in their doctrine of priesthood succession and in the specific vocabulary of the keys.<sup>36</sup> The explanations of all others who have claimed counter-authority to the Twelve sound empty for the specific reason that they fail to use the same analysis of the problem and the terminology that characterized both of the witnesses to priesthood restoration, Joseph Smith and Oliver Cowdery.

Objectively, the public and private records of the Church before Joseph Smith's death say a great deal about the Twelve Apostles

holding the keys of authority even on the death of a President over the Church, but nothing as to any individual holding such keys except Oliver Cowdery and Hyrum Smith, whose tenure in retrospect seems a holdover of an earlier and temporary method of succession.<sup>37</sup> If Joseph Smith expressed the understandably deep desires of a father for the success of his sons in the priesthood, that must be clearly distinguished from the system of authority that he actually

put into operation, for there is no mention whatsoever of a system of family succession of presidency in the official reports and publications of the Church in his lifetime.

Assuming the reality of the appearances of ancient priesthood leaders to Joseph Smith and Oliver Cowdery, one must acknowledge Oliver Cowdery's special information about the nature of the priesthood and prophetic vision as to its future, which he claimed. Long practical experience in the key

councils of Church leadership and a decade as a skilled attorney serving on public boards produced an informed insight into the creation and continuity of governing powers. The most impressive spiritual and practical experiences merge in Oliver Cowdery's conviction: that the powers of leadership restored by divine messengers continued without interruption with the apostles originally ordained under his hands. ○

(To be continued)

#### FOOTNOTES

<sup>37</sup>B. H. Roberts (ed.), *History of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City, 1932), commonly called *Documentary History of the Church*, Vol. 7, p. 233. Brigham Young not only claimed the legal right to lead, but also spoke with authority: "You must not appoint any man at our head, if you could, the Twelve must ordain him." The Church Historian's Office possesses the original minutes from which the *DHC* text was taken.

<sup>38</sup>Letter of Oliver Cowdery to Phineas Young, Elkhorn, Wisconsin, April 16, 1848, cited in Stanley R. Gunn, *Oliver Cowdery* (Salt Lake City, Bookcraft, 1962).

<sup>39</sup>"Doctrine and Covenants 107:23-24, 28, 33 (3:11-12, 1835 ed.).

<sup>40</sup>*DHC*, Vol. 2, p. 285, September 28, 1835.

<sup>41</sup>Historian's Office Book A, p. 182; meeting of the First Presidency and Council of the Twelve, January 16, 1836.

<sup>42</sup>*D&C* 43:4 (February 1831) and 90:3-4 (March 3, 1833); cf. 28:7 (September 1830) and 95:18 (December 1830).

<sup>43</sup>This quotation from the revelation of February 1831 is the only clear statement of the Prophet's right to name a successor. *D&C* 43:4 (Book of Commandments 45:4).

<sup>44</sup>*Far West Record*, p. 108. Also cited in *DHC*, Vol. 3, p. 32.

<sup>45</sup>Statement of Martin Harris, Leonard Rich, and Calvin Beebe, *Ensign of Liberty*, Vol. 1, No. 3 (December 1847), pp. 43-44. This was undoubtedly written by William E. McLellan and therefore represents basically his version as far as details. The proof of this is the similar and identical language in his personal recollection of the same event, *ibid.*, Vol. 1, No. 1 (March 1847), pp. 5-6. Harris and Rich were members of Zion's Camp; Beebe and McLellan were already in Missouri at the time. John Whitmer's History confirms the outlines of the statement in the *Ensign of Liberty* (Ch. 21). For David Whitmer's recollection, see an Address to All Believers in Christ (Richmond, Missouri, 1887), p. 25.

<sup>46</sup>Journal of Joseph Smith, December 5, 1834. Also cited in *DHC*, Vol. 2, p. 176.

<sup>47</sup>Historian's Office Book A, p. 17. Also cited in *DHC*, Vol. 2, p. 176, note.

<sup>48</sup>The specific designation of Oliver Cowdery as second elder was made in the revelation until the 1835 edition of the Doctrine and Covenants. Inasmuch as he was named next after Joseph Smith in the 1833 Book of Commandments, however, and called an apostle with Joseph Smith, this was his status at the outset. The fact that influential counselors in the First Presidency were in existence when Oliver Cowdery was explicitly named second elder only underlines the intended importance of his position.

<sup>49</sup>Historian's Book A, p. 17. Also cited in Joseph Fielding Smith, *Doctrines of Salvation*, ed. Bruce R. McConkie (Lake City, Bookcraft, 1954), Vol. 1, p. 212.

<sup>50</sup>*Ibid.* Also cited in *DHC*, Vol. 2, p. 177.

<sup>51</sup>See the listing of these in Richard Lloyd Anderson, "The Second Witness of Priesthood Restoration," *The Improvement Era*, Vol. 71 (September 1968), p. 157. The reference in *DHC*, Vol. 3, p. 387, is in a priesthood discourse whose main point is tracing the succession of keys. Joseph Smith's successor was Oliver Cowdery, in which he refers to priesthood restoration, contain emphatic and repeated mention of the keys he and Oliver held.

<sup>52</sup>Statement of Oliver Cowdery to Samuel W. Richards, January 13, 1849, originally first printed in *Deseret News*, March 21, 1854.

<sup>53</sup>*DHC*, Vol. 12, p. 13 (30:2-3, 1835 ed.).

<sup>54</sup>*D&C* 68:17 (22:2, 1835 ed.); cf. *D&C* 28:6-7 (Book of Commandments 30:6).

<sup>55</sup>*DHC* 81:2 (79:1, 1835 ed.).

<sup>56</sup>Letter of Joseph Smith, Jr., to a brother of Jared Carter, April 13, 1835. Also cited in *DHC*, Vol. 1, p. 338. With exception of the singular verb, the quotation is identical in the Joseph Smith Letter Book, Church Historian's Office.

<sup>57</sup>Reference to note 13; cf. note 11.

<sup>58</sup>Church Historian's Patriarchal Blessing Book 1, pp. 8-9, copied into Patriarchal Blessing Book 2, pp. 14-15, entry of December 18, 1833.

<sup>59</sup>*D&C* 112:30, 32 (104:12, 1844 ed.).

<sup>60</sup>*Times and Seasons*, Vol. 2, No. 15 (June 1, 1841), p. 428. With smoother language this direction is *D&C* 124:9-15.

<sup>61</sup>Notice that Hyrum Smith had a higher authority than counselor to Joseph Smith appeared in *Times and Seasons*, Vol. 2, No. 7 (February 1, 1841), p. 310.

<sup>62</sup>Conference Minutes, October 6, 1844, *Times and Seasons*, Vol. 5, No. 19 (October 15, 1844), p. 683. Also cited in *DHC*, Vol. 2, p. 288. Cf. *ibid.*, Vol. 5, pp. 510, 512, 516-17.

<sup>63</sup>Letter of W. Lang to Thomas Gregg, Tiffin, Ohio, November 5, 1881, cited 1847 Charles A. Shook, *The True Origin of the Book of Mormon* (Cincinnati, 1914), p. 56. Shook was a fair scholar and stated that he had this letter for copying, although the original cannot be presently traced. Gregg had a known pattern of writing to participants in early Mormon history.

<sup>64</sup>Letter of Oliver Cowdery to David Whitmer, Elkhorn, Wisconsin, April 16, 1848, in *Ensign of Liberty*, Vol. 1, No. 6 (May 1848), p. 92. Aside from the "conditional" nature of David Whitmer, to Joseph Smith's successor, he is spoken of in the earliest revelations as an apostle, the only other individual besides Joseph Smith and Oliver Cowdery to receive this specific designation prior to the choosing of the Twelve. *D&C* 18:9 (Book of Commandments 15:10-11). Compare Brigham Young's comment on the original authority of David Whitmer: "Joseph Smith, Oliver Cowdery, and David Whitmer were the first Apostles in this dispensation. Though in the early days of the Church David Whitmer lost his standing, and another took his place." The

context emphasizes the keys and powers of leadership held by an apostle. *Journal of Discourses*, Vol. 6 (Liverpool, 1859), p. 320 (speech of April 7, 1852).

<sup>65</sup>*D&C* 110:16; a copy that is clearly of Kirtland date appears in the Journal of Joseph Smith, 1831-1836, pp. 192-93, Church Historian's Office.

<sup>66</sup>Report to the First Presidency by Orson Hyde, Ezra T. Benson, and George A. Smith, Kaneville, April 5, 1849. Also cited in Julius F. Wells, "Oliver Cowdery," *The Improvement Era*, Vol. 14, No. 5 (March 1911), pp. 393-94.

<sup>67</sup>*Ibid.*

<sup>68</sup>Letter of George A. Smith to Orson Pratt, Council Bluffs, October 20 and 31, 1848. Also cited in *Millennial Star*, Vol. 2 (January 1, 1849), p. 14.

<sup>69</sup>Reference to note 29.

<sup>70</sup>*Deseret News*, April 13, 1859, p. 48.

<sup>71</sup>Letter of Phineas Young to Brigham Young, Kaneville, April 25, 1850, on file in Church Historian's Office. Also cited in Junius Wells, *op. cit.*, p. 394.

<sup>72</sup>Letter of Oliver Cowdery to Phineas Young, Richmond, Missouri, undated, cited in Stanley R. Gunn, *op. cit.*, pp. 260-61. Internal evidence makes a date of September 1849 virtually certain. Oliver Cowdery died within six months of this time.

<sup>73</sup>The private and public statements of Brigham Young on the subject of succession after the martyrdom are characterized by two themes: (1) The Prophet's bestowal of full priesthood powers upon the Twelve before his death; (2) The analysis that he made that the Twelve holds priesthood keys in the absence of the Prophet. For instance, both points were made in the resume of his talk before priesthood leaders and high priests on August 7, 1844, with Sidney Rigdon present: "Joseph conferred upon our heads all of the keys and powers belonging to the Apostleship, which he himself held, before he was taken away. . . . How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests.'" *DHC*, Vol. 7, p. 29. On the following day when the Twelve were sustained to lead by a formal vote, Brigham Young stressed their possession of the keys of the priesthood ten times in two speeches.

<sup>74</sup>Full priesthood authority was restored in stages by divine messengers who conferred these powers upon two men for the obvious purposes of testifying to the reality of the events, proper procedure in earthly ordination, safety in succession, and conforming to the intention of the revelations to achieve the last two purposes through regularly organized councils of twelve rather than the intrinsically uncertain sharing of authority of two.



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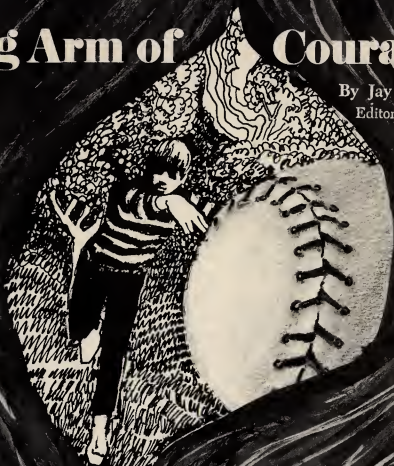


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# The Strong Arm of Courage

By Jay M. Todd  
Editorial Associate



*"By the hour he would throw a ball at a knot on the fence post, and his sister would throw it back to him."*

● The story of Bishop George Edward Busby of the Palmdale (California) Ward, 1968 recipient of the all-Church YMMIA Athletic Committee's coveted Homer Warner Award, is one of the most amazing and inspiring stories of human accomplishment. Few who know the particulars of George Busby's life will disagree.

For athletic prowess alone, not many men can claim to have played on teams that have won fourth place or above in all-Church softball competition nine times, placing fourth three times, third three times, second once, and first twice, and on teams that have garnered the all-Church sportsmanship trophy three

times. In addition, Bishop Busby has won recognition on the all-Church all-star softball team four times, was named most valuable player once, and was a member of the all-Church all-star basketball team once—all this with an arm, leg, and shoulder left significantly crippled from an early childhood bout with polio.

Persons who visit the Busby home and count the 67 trophies from softball championships and all-star competition and view dozens of other trophies and ribbons won in rodeo roping events, baseball, football, basketball, and half a dozen other sports quickly recognize the harvest of a true

champion. But few know of the indomitable courage and relentless personal grit that produced this harvest of honors. It was not easy, and no one growing up with George Busby in St. David, Arizona, could have predicted the outcome.

Some nine months after his birth October 10, 1926, in a tent at St. David, young George was stricken with polio—or infantile paralysis, as it was then known. His entire left side was paralyzed, and doctors feared his heart would soon succumb. He was given only a few hours to live. Under the administration of the priesthood, his father and grandfather blessed him, and miraculously the polio left most of

## The amazing story of one of the most heralded athletes in the Church.

his body, leaving only his left arm, shoulder, and leg affected. By the time he was three, his leg was sufficiently strong that he could walk with it.

As the early years of childhood slipped by, his leg began to grow to more normal proportions, but his arm and shoulder did not respond to treatment, and he had limited use of both. Hence, he learned to do things with one arm, and his parents worked tirelessly to prohibit him from saying, "I can't do it."

But young George's trials were just beginning. When six years old, he fell and broke his crippled arm above the elbow. This began a sequence of seven broken arms and four operations during the next six years, during which time his arm was never out of a cast long enough for him to develop the use of it.

During this period, he was also hit by a car, his upper torso being so severely damaged that doctors said there was no hope. Again, his father and grandfather administered to him, and the power of the priesthood blessed his severely bruised and scratched body. As time went on, the operations and treatment seemed to help restore life and growth in the muscles of his arm and shoulder.

Like all youngsters, George yearned to play with others, but he was always chosen last by his associates. Thus he determined that he was going to be the first person his schoolmates would select. At night he would throw a ball at a knot on a fence post, and his sister would throw it back to him. When she tired, he would take a basketball to the school grounds and

practice by the hour. During his early years he developed an amazing nimbleness on his feet and learned to master his balance so that he could turn and fall on his good side and not injure his left arm.

By now, young George's mettle was beginning to show: at ten years of age he won a bicycle after hitting a ball 31 minutes in a contest, and at 12 years he won the St. David city marble championship as a result of his having strongly developed fingers.

By the time he was 13, his arm was too strong to pitch in the boys' softball league, so he played in the men's league. After long hours of practice, he developed some ability with a softball glove on his left hand. But other sports interested him also. To develop his left leg, he began running every evening. By the time he was in high school he had won the half-mile race in the Arizona state high school competition. At 17 his ward basketball team won their regional championship and traveled to the all-Church tournament, where the team finished sixth. Eighteen-year-old George scored 64 points in two games and won an all-Church basketball berth. That same year he was selected most valuable player in the Southern Arizona Open Softball Tournament, which his team won.

Thus began an amazing career that saw him "chosen first" by associates and in all-star competition in game after game, season after season. His awards are too numerous to list, but it is interesting to spot-check every decade to observe his championship caliber: 1944, all-Church basketball team; 1954,

all-Church softball team; 1964, all-Church softball team. Between and after are a string of championships and personal awards that would make many professional athletes envious.

But the years of 1953, 1956, and 1966 hold special meaning for George Busby: those were the years when his teams won the all-Church sportsmanship awards, the only team ever to win the award three times; and one of the years—1953—his team won also the championship, the only time in all-Church softball competition that the same team has won both the championship and the sportsmanship awards.

Sportsmanship and all that goes with it—fairness, honesty, generosity, concern for others, wholesomeness, and a spirit of good cheer—have long been trademarks of Bishop Busby. And this bounteous harvest of character traits was reaped from constant and devoted attention to Church responsibilities and opportunities, just as his athletic abilities were attained from constant application. His Church service has been rich, full of opportunities for development: Aaronic Priesthood adviser or youth teacher, Scoutmaster, ward athletic director or coach, Melchizedek Priesthood quorum presidency, stake missionary, genealogical committeeman, bishop's counselor, stake MIA assistant superintendent, MIA superintendent, high counselor, ward finance chairman, and now bishop.

Truly, the ideals of both athletics and religion have found noble expression in George Edward Busby. He is a worthy recipient of the Homer Warner Award, given in memory of the founder of the Church basketball program, largest in the world, and given to one who exemplifies unusual athletic accomplishment and embodies the spirit of true sportsmanship and spirituality. ○

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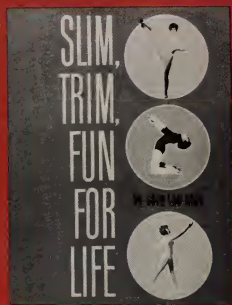
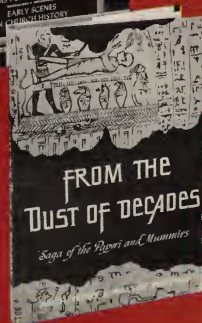
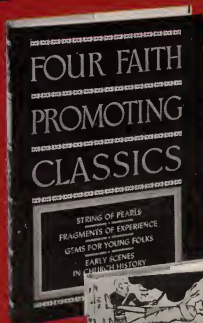
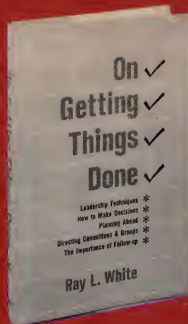
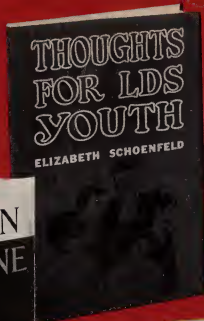
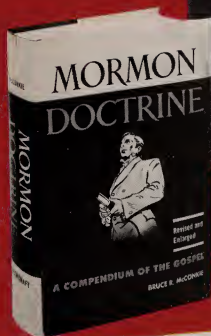
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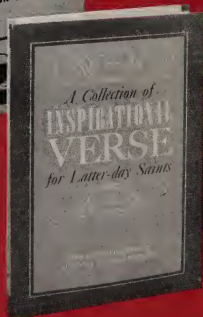
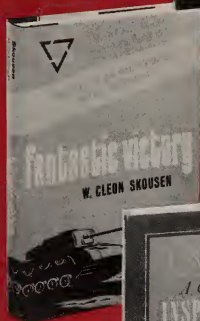
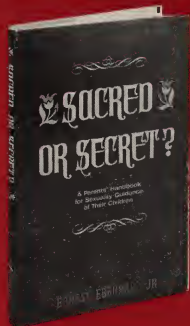
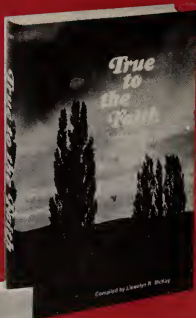
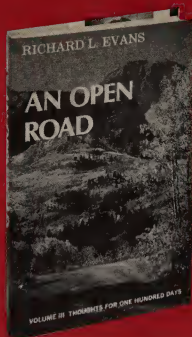
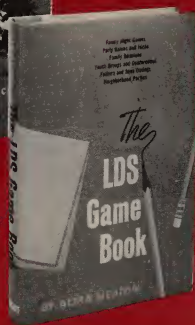
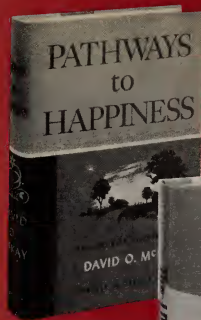
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### Monument Dedicated on Temple Square

A new flagpole and panels on liberty and law were recently dedicated on Temple Square by President N. Eldon Tanner, second counselor in the First Presidency. In his opening remarks, President Tanner said: "It is of significance today that this flagpole and these statements on liberty and law carved in stone on this historic block are given places of honor and prominence as evidence of the importance that we as members of the Church place upon upholding the Constitution of this land and lending our obedience to its laws."

### Football Paintings

Arnold Friberg of the Holladay (Utah) Eighth Ward has painted for Chevrolet Motors four paintings depicting milestones of the first 100 years of American college football. The paintings, shown on national television programs this fall and reproduced in color in Reader's Digest, will be housed permanently in the College Football Hall of Fame in New Brunswick, New Jersey. Elder Friberg, famous for his paintings for the film The Ten Commandments and for his Northwest Mounted Police illustrations, is well-known in the Church for his Book of Mormon paintings.





### Missionary Choir Sings at Seoul Festival

The Korean Mormon Missionary Choir, composed of elders from the Korean Mission, was chosen to represent the United States at the recent Broadcasters' Festival commemorating the 20th anniversary

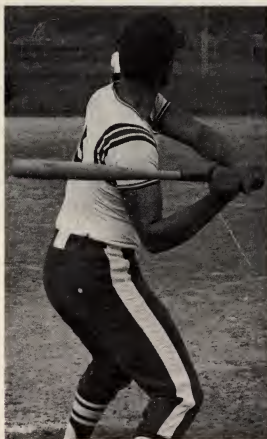
of the Korean National Foundation. The choir gave two performances at the Seoul Citizens' Hall and were given live coverage over the major radio and television network in Korea.



### Honored by Boy Scouts

Sister Lavern W. Parmley, general president of the Primary Association, has been appointed to the religious relationship committee of the National Council of the Boy Scouts of America. Sister Parmley is the first woman ever to be appointed to a national Boy Scout committee. In the Primary, she supervises the Cub Scouts and Scouting for 11-year-olds.

## The LDS Scene



### All-Church Softball Championships

Softball players from around the Church converged upon George Morris Field in Salt Lake City recently for the annual all-Church competition. The results, after many thrilling innings, were: Fast pitch—Chula Vista (California) Ward defeated Chandler (Arizona) Second 4-1 for the senior title, and Bountiful (Utah) Thirtieth beat San Diego (California) Tenth 2-0 for the

junior title; Imperial (Salt Lake City) Ward juniors and Chula Vista (California) seniors won sportsmanship awards. Slow pitch—Parleys (Salt Lake City) Ninth defeated Mesa (Arizona) 22nd 5-4 for the senior title, and Heber (Arizona) Ward beat Clearfield (Utah) Third 9-1 for the junior title; Price (Utah) Fifth seniors and Phoenix (Arizona) Tenth juniors were sportsmanship recipients.



### Del Monte Vice President

President Richard B. Sonne of the Palo Alto (California) Stake has been elected vice president of Del Monte Corporation. A son of Elder Alma Sonne, Assistant to the Council of the Twelve, President Sonne has been with Del Monte since 1942.



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# A New Look at the Pearl of Great Price

PART 6

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By Dr. Hugh Nibley

● *Stating the Question:* — The two-page spread in the December 29, 1912, issue of the *New York Times*, to which we have often referred in the course of these articles, finds an authentic echo in an article by Wallace Turner appearing in the same newspaper under the dateline of July 15, 1968. The crux of the article is Mr. Turner's statement concerning the newly acquired papyri: "There is no question that Smith worked from these papyri; the question is whether his writings based on them were actual translations or pure fabrications." But what Mr. Turner calls *the question* is itself meaningless until we know exactly what is meant by "worked from" and "based on," that is, until it can be shown whether the Book of Abraham really depends for its existence on these papyri, and if so, exactly how and to what extent Joseph Smith made use of them. The evidence in known documents is entirely inadequate to permit a definitive answer to these questions, all answers to date resting on the capacity of the critics as mind readers.

From the very beginning this writer has been rightly accused of


an almost callous unconcern for the newly located papyri (all except the one matching Facsimile 1) as evidence for or against the authenticity of the Book of Abraham. Equal indifference to the so-called Egyptian Alphabet and Grammar springs neither from misgivings nor indolence, but from a principle which has been taught in the Church from the beginning and which cannot be too strictly enjoined on all students of the gospel, namely, that a Latter-day Saint is bound to accept as true scriptures *only* the standard works of the Church.<sup>1</sup> The wisdom of such a rule is readily apparent to anyone who considers what endless confusion would reign without it in a church in which all are encouraged to seek and receive personal revelation, and are also enjoined before receiving that revelation to indulge freely in vigorous speculation and exploration on their own: "... you must study it out in your mind; then you must ask me if it is right. . . ." (D&C 9:8.)

One of the standard works is the Pearl of Great Price, in which the explanations of three Egyptian drawings are presented for our ac-



ceptance as inspired scriptures. The drawings themselves are introduced as supplementary aids to the ancient reader, and were not necessarily inspired. We know that the Prophet was in possession of other Egyptian documents as well, but the fact remains that only the three facsimiles were published as ancient records directly relating to an inspired interpretation. Whatever use Joseph Smith may have made of the other manuscripts, whatever he may have thought or said or written about them, is *not* scripture and is not binding on anyone; nor can it be used as a test of his inspiration, not only because he was as free to speculate and suggest as anyone else, but also because all these other writings, ancient and modern, have been pointedly omitted from the body of books passing as scripture.










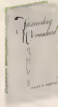
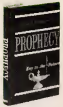

Accordingly, in the following articles we are going to discuss only the facsimiles and the interpretation thereof, passing by in silence those writings which do not belong to the Book of Abraham, even though that book may have been the end product of a process in which they had a part. Like the Book of Mormon, the Book of Abraham must be judged on its own merits, and not on the way men choose to recreate and interpret the baffling and fragmentary episodes of its creation. While we can only encourage those scholars competent to deal with the Egyptian texts to play to their hearts' content with those fragments which give them a specialist's advantage over the rest of us, we ourselves must resolutely resist the allurements of that succulent diet of red herring which has long been the staple of those who would discredit the claims of the Prophet. Unable to get at him directly, they find grounds for complaint in all sorts of interesting if irrelevant things.




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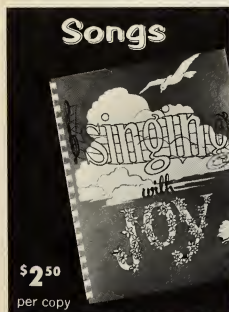
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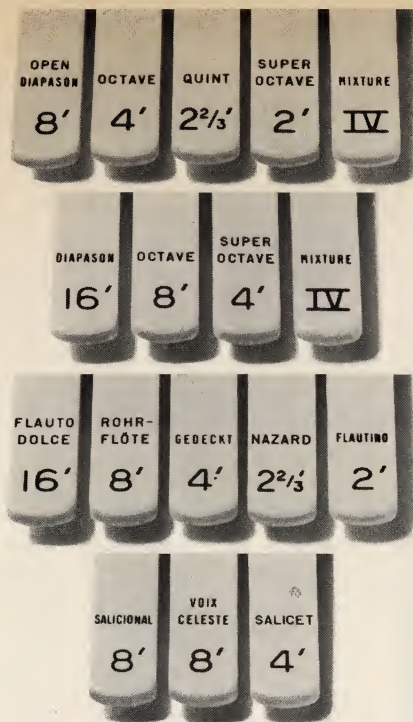
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Typical of this has been the reaction of some of our learned friends to the crushing discovery that among the papyri belonging to Joseph Smith was one document in Arabic. This was immediately pointed out to us as another proof of Smiths imbecility. True, he never included this Arabic writing among his Egyptian studies, never said it was Egyptian or offered to translate it, nor indeed have we any record of his ever mentioning it. Yet somehow the incongruity of an Arabic text among writings supposedly connected with Abraham is supposed to discredit Joseph Smith. In the same spirit snatches of the Book of the Dead, to say nothing of the Egyptian Alphabet and Grammar, are now being treated exactly as if they were integral parts of the Mormon scriptures.

For those who wish to attack or defend the Pearl of Great Price, there is quite enough material contained in the facsimiles to keep things lively for sometime to come, without having to wrangle about hypothetical claims while the clear-cut claims of the facsimiles go unheeded. What are these clear-cut claims? One question embraces them all: *Were the originals of these three facsimiles ever used anciently to explain or illustrate historic events or teachings going back to Abraham?* If that can be answered in the affirmative the Book of Abraham is in the clear; if it can be answered in the negative—an emphatic negative—then it is discredited. Either solution depends upon an affirmative answer to an appalling preliminary question: *Do you know all there is to know about these three documents?* That admittedly is a poser, but none should know better than Egyptologists that where that challenge of omniscience cannot be met, almost anything can happen: He who knows not all things is



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*That Fearful Symmetry:* The most obvious thing about the facsimiles is that they are pictures, but rather strange pictures. Not many people in frontier America had ever seen pictures like these at the time they turned up in Kirtland. Laymen like the writer still need expert instruction on how to view these quaint vignettes, and when Mr. Webb protested long ago that "the known habits of the ancient Egyptian artists have not been taken into consideration" by those who pronounced judgment, he was well within his rights. For it is only of recent years that the "grossly neglected" study of the canons of Egyptian composition has begun to receive the attention it deserves.<sup>1</sup> Early in the century Professor Budge could still claim in all seriousness that "it is possible that the Egyptians really believed in the existence of composite animals such as they depict in their funerary literature," the error of which proposition has been properly aired in our own day by Heinrich Schaefer.<sup>2</sup> It is not that simple.

As anyone can soon discover for himself, Egyptian hieroglyphic is not a naive picture-writing, but a special code governed by strict rules, without a knowledge of which it cannot be read. Not only must certain conventions, which some describe as rules of grammar, be observed in writing and reading it, but all the little pictures that convey the ideas and sounds must be executed according to strict canons of proportion that remained unchanged for thousands of years. From at least the 3rd Dynasty on, such strict controls "are canonical for the whole of Egyptian art... from the representation of human beings in relief and sculpture to the forms of pottery."<sup>3</sup> The general impression is that everything follows established rules "from age to

age... without the slightest deviation."<sup>4</sup> Because of this system or convention the carvings and paintings on the walls of temples and tombs, no matter how vivid and how familiar they may seem to us, are, H. von Recklinghausen reminds us, "by no means self-explanatory. . . . one had to be taught their meaning in order to understand them, exactly as one must be taught the alphabet in order to read a written text."<sup>5</sup> This puts writing and drawing in the same class, and it has often been noted that it is impossible to draw a line between the Egyptian scribe and the graphic artist: "... was not drawing as much a part of the training of a scribe as writing itself?" asks D. Meeks. If Egyptian writing is a kind of graphic art, "Egyptian graphic art is also a kind of writing," says von Recklinghausen, so that "an Egyptian picture must accordingly be not viewed but read."<sup>6</sup>

Even Professor Sethe, who took it for granted that "pictographs are the prelude [*Vorstufe*] to writing throughout the entire world" (a proposition by no means confirmed by the evidence), assures us that though the Egyptians were the only people in the world who retained the primitive form of writing throughout, the oldest known Egyptian pictographs are already "firmly established conventional conceptual symbols," whose meaning is not to be divined by looking at them as pictures.<sup>6</sup> It is a contrived system from the beginning, so that "an Egyptian drawing... is not a picture in the present-day sense of the word." "Every figure," writes Siegfried Schott, "signifies more than its appearance would suggest, and can only be understood when its deeper meaning is recognized." Schott regards the ingenious method of conveying information by related techniques of writing and drawing in code as



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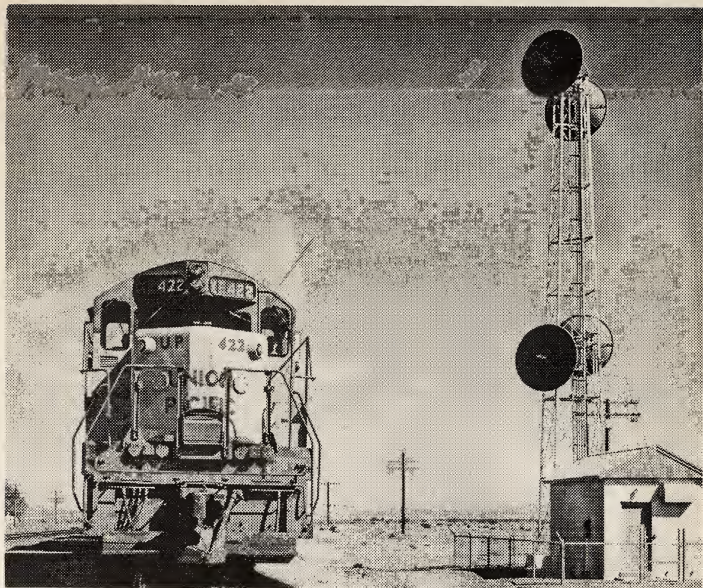
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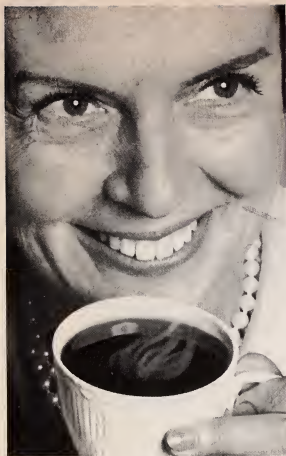
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(Schaefer)? Why did the Egyptians in inscriptions and drawings not use the guidelines offered by the joints between buildingstones and bricks as other ancient people did (Senk)? Why with a strong feeling for perspective did the Egyptians never develop any rules for perspective (Klebs)? Why would Egyptian artists sometimes add the usual grid work of guidelines to a composition after the drawing was completed? Why did the Egyptians continue to ignore true perspective after the Greeks in Egypt had amply demonstrated its use? Can the peculiarities of Egyptian art be explained on psychological grounds (Schaefer) or not (F. Matz)? Have we a right to say that the Egyptians were observing rules when we cannot agree on what those rules were and the Egyptians do not mention them (von Recklinghausen)? Did the Egyptians deliberately avoid drawing true to life (W. van Os)? Did their canons scorn real appearances (J. Spiegel)? Was the geometric style basic or incidental (Spiegel)? Is the sovereign law of Egyptian composition Schaefer's *Geradansichtigvorstelligkeit* (Senk). The word is too good to miss! Did the Egyptians regularly employ instruments to preserve the accuracy of the canons (R. Hanke)? Does symmetry of composition indicate regularity of motion (Balcz)? Why was the height of a man 13 units in the Old Kingdom, 19 units in the 18th Dynasty, and 22½ units in the 26th Dynasty (F. Petrie)? Are these units (the grid squares) measured by the extended five-fingered hand, the fist, or four fingers (E. Iversen)? Why after experimenting with naturalistic positions in the Old Kingdom did the artists abandon and never return to them (H. Madsen)? Is the direction in which figures face originally determined by the direction of hieroglyphic writing (Schaefer)? Is

it determined by the medium—the pen favoring L to R, the chisel R to L (Recklinghausen)? Are the standards of length all based on the human body (Iversen)? Did the Egyptians fear figures that looked directly out of the picture at one (Schaefer)? ○

(To be continued)

### FOOTNOTES

<sup>1</sup>The position of the Church was stated officially by Elder James E. Talmage in 1903 before a senatorial investigation committee in Washington, D.C.:

"Mr. Worthington. What are the accepted standard works of the church which bind all its members? Mr. Talmage. The standard works are four in number—the Bible, King James version or translation; the Book of Mormon; the Doctrine and Covenants; and the Pearl of Great Price. . . . Mr. Worthington. Now . . . let me ask you about this work which you are the author—the Articles of Faith. You say you were authorized by the high church officials to prepare such work. . . . Is that work, or anything in it, binding upon any member of your church? Mr. Talmage. Oh, in no sense. . . . Mr. Worthington. Is there any publishing house authorized to publish works and send them out, which works bind the church as an organization? Mr. Talmage. No such publishing house could be named. . . . the only supervision exercised by the church. . . . is in regard to reissuing standard works—three of the standard works. *Proceedings before the Committee on Principles and Rights of the U. S. Senate in the Matter of the Right Hon. Reed Smoot*, (Washington: U. S. Government Printing Office, 1905), Vol. 3, pp. 24-26.

<sup>2</sup>So H. de Morant, in *Chroniques d'Égypte*, Vol. 10 (1934), p. 207; see esp. A. M. Bakir, in *Journal of Egyptian Archaeology*, Vol. 53 (1967), pp. 159f.

<sup>3</sup>E. A. W. Budge, *Gods of the Egyptians* (1904), Vol. 1, p. 131; F. Schaefer, *Von ägyptischer Kunst* (4th ed., Wiesbaden: Harrassowitz, 1963), p. 36.

<sup>4</sup>A. Scharf, in *Ägypten u. Vorderasien* (Munich: F. Bruckmann, 1950), p. 73.

<sup>5</sup>So M. de Rochemonteix, in *Recueil des Travaux*, Vol. 6 (1885), p. 21.

<sup>6</sup>H. von Recklinghausen, in *Ägypt. Ztschr.*, Vol. 63 (1928), pp. 34f.

<sup>7</sup>K. Sethe, *Vom Bild zum Buchstaben* (Hildesheim: C. Olms, 1964), pp. 17f., 20f.

<sup>8</sup>S. Schott, *Hieroglyphen* (Wiesbaden: F. Steinen, 1950-54), pp. 51f.

<sup>9</sup>In *Recueil des Travaux*, Vol. 6, pp. 23, 29. <sup>10</sup>*Gesch. des Altertums*, Vol. 1, p. 2, 198. <sup>11</sup>op. Lacau, in *Revue d'Égyptologie*, Vol. 19 (1967), p. 50.

### Time Study

By Betty G. Spencer

*My husband, with his day's work done,  
Said, "You should organize.  
Be more effective in your work;  
Make plans, dear; visualize!"*

*I've tried to follow his advice.  
I schedule. (He insists.)  
And I could be efficient, too—  
If I could find my lists!*

# Some Fundamental Beliefs of the Church

Jesus Christ  
Lord of the Universe

Elder Marion G. Romney  
Of the Council of the Twelve

“Ye Do Err  
In Not Knowing the Scriptures”

Elder Marion D. Hanks  
Assistant to the Council of the Twelve

“If Any of You Lack Wisdom” (Prayer)

President Bruce R. McConkie  
Of the First Council of the Seventy

## First Principles & Ordinances

**FAITH** Elder Boyd K. Packer  
Assistant to the Council of the Twelve

**REPENTANCE** President A. Theodore Tuttle  
Of the First Council of the Seventy

**BAPTISM** President Paul H. Dunn  
Of the First Council of the Seventy

**GIFT of the HOLY GHOST** President S. Dilworth Young  
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# Jesus Christ Lord of the Universe

By Elder Marion G. Romney  
Of the Council of the Twelve

● The subject "Jesus Christ, Lord of the Universe" brings to mind Moses' account of a vision in which he was shown many of the Lord's creations. Having seen them, he "called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them?"

"... And the Lord God said unto Moses: For mine own purpose have I made these things. . . .

"And by the word of my power, have I created them, which is mine Only Begotten Son. . . .

"And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them. . . .

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away. . . . And there are many that now stand. . . .

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:30-33, 35, 38-39.)

From this and other scriptures we learn that, representing the Father and serving his purpose "to bring to pass the immortality and eternal life of man," Jesus Christ, in the sense of being its Creator and Redeemer, is the Lord of the whole universe. Except for his mortal ministry accomplished on this earth, his service and relationship to other worlds and their inhabitants are the same as his service and relationship to this earth and its inhabitants.

Moses did not request God to instruct him in detail about other worlds. He simply said:

"... O God, ... tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content." (Moses 1:36.)

A marvelous account of what Moses was told about this earth and the relationship of Jesus Christ to it is recorded in the Pearl of Great Price.

Implicit in the scriptures is the fact that the surest, if not the only, way to understand Jesus the Lord of the universe is to obtain an understanding of his relationship to this world and its inhabitants.

What Moses was told is repeatedly set forth in the scriptures. Abraham, for example, gives us this



account of the Lord's appointment to make his great atoning sacrifice on this earth:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; . . .

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man; Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first." (Abr. 3:22, 24-25, 27.)

In this great pre-earth council, Jesus was thus chosen to be the Redeemer.

This appointment put him under voluntary obligation to take upon himself mortality as the Only Begotten Son of God in the flesh; to live a sinless life; to suffer the pains of all men to bring about the means of repentance; to voluntarily submit himself

to a torturous death, thereby winning victory over the grave and assuring universal resurrection. In short, Jesus Christ, through whom God created the universe, was chosen to put into operation throughout the universe Elohim's great plan "to bring to pass the immortality and eternal life of man"—the gospel of Jesus Christ—the only way whereby man can obtain eternal life.

In the great council Christ was commissioned to create this earth and its heavens; this is evidenced by the next verse, which reads:

"And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth." (Abr. 4:1.)

This account concerning Christ's premortal relationship to this world is exemplified in the book of Ether. You will recall that the Jaredite colony had built some barges in which to cross the ocean. The brother of Jared, seeking a way to light them, took 16 stones

to "Mount Shalem" and asked the Lord to touch the stones with his finger, "that we may have light while we cross the sea." The Lord did touch the stones; and because of his great faith, the brother of Jared was allowed to see the Lord's finger. (See "Faith," by Elder Boyd K. Packer, p. 60.)

In further conversation, the brother of Jared evidenced such great faith that the Lord showed himself unto him and said:

"Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. . . . In me shall all mankind have light, and that eternally, even they who shall believe on my name. . . .

"... Seest thou that ye are created after mine own image? Yea, even all men were created in the beginning after mine own image.

"Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh." (Eth. 3:14-16.)

All who have a true concept of Jesus Christ and who have received a witness by the spirit of his divinity are ever stirred by the records of his life. They

see in all that he said and did confirmation of his universal Lordship, both as Creator and Redeemer.

They see it in his visit to the temple at the age of 12. His answer to his parents on that occasion, "... wist ye not that I must be about my Father's business?" (Luke 2:49), gave evidence that he was then already somewhat conversant with his identity and his earth mission.

They see it in his baptism, where he set the pattern that all must follow. They see it in his statement to the Samaritan woman at the well: "Whosoever drinketh of this water shall thirst again:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

They see it at the tomb of Lazarus, when in response to Martha's statement, "Lord, if thou hadst been here, my brother had not died," Jesus replied, "I am the resurrection and the life: he that believeth in





me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. . . ." (John 11:21, 25-26.)

In Gethsemane, where he suffered for all men, they see it; and on the cross where he gave his life, and in the garden on that first Easter morning when he, speaking to Mary, said:

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.)

They see it in his appearance in the Sacred Grove, with the Father, to Joseph Smith, Jr., in 1820, when the Father said: "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.)

John's testimony is conclusive that Jesus is the Lord of the universe as well as the Lord of this earth:

"I saw his glory, that he was in the beginning, *before the world was*;

"[He was]—The light and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

"*The worlds were made by him; men were made by him; all things were made by him, and through him, and of him.*" (D&C 93:7, 9-10. Italics added.)

Also conclusive is the testimony of Joseph Smith and Sidney Rigdon:

"... being in the Spirit on the sixteenth day of February, in the year of our Lord one thousand eight hundred and thirty-two—

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—

"Even those things which were from the beginning

"And worlds without number  
have I created . . . and by  
the Son have I created them...."

before the world was, which were ordained of the Father, through his Only Begotten Son, who was in the bosom of the Father, even from the beginning;

"Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision. . . .

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshiping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:11-14, 20-24.)

In conclusion, I bear my own witness that these great testimonies to the fact that Jesus Christ is the Lord of the universe are true, that he is also our Savior, and that the gospel of Jesus Christ is universal—the only plan by which men ever have been or ever can be exalted. ○

## Renga

By Donnell Hunter

*God gave a garden,  
growing fruit,  
where grasping man  
reached for light, gained grief.*

*Groping for knowledge,  
on earth in exile,  
knowing  
darkness, man finds light.*

*Is grief fruitless? Man,  
knowing,  
then growing, grasps light,  
reaches his return.*



Moroni Reveals the Book of Mormon. After the ancient scriptures had been hidden from the world for about 1400 years, the angel revealed them to Joseph Smith. Painted by Ken Riley, the original is in the Visitors Center on Temple Square.

# “Ye Do Err In Not Knowing the Scriptures”

By Elder Marion D. Hanks

Assistant to the Council of the Twelve

● At Dachau just outside Munich, Germany, there stands a rather unusual memorial—a kind of monument to man’s inhumanity. The concentration camp is maintained about as it was during the tragic and infamous days when scores of thousands of human beings were kenneled and tortured and put to death, then cremated in gas ovens. It is all there still—the blood trench alongside which men were lined up to be shot, the tower upon which they were stood for public torture, some of the miserable barracks in which they were kept like animals in a zoo, and worst of all, the two buildings housing those three terrible gas ovens with the “showers” alongside, out of which came death-dealing gas instead of cleansing water. The showers prepared them for the ovens, the ovens burned them like tinder. It is all too terrible and too tragic and too disquieting to others of the species of those who suffered and of those who caused them to suffer.

The trip to Dachau, with all the tragedy and turmoil and unnerving sense of guilt, is made worthwhile by reminiscences of the heroism that occurred there to balance the hideousness, and by a small pamphlet written by a rare man who survived Dachau. In it is

a memorable sentence that one who reads it will not likely forget:

**“Man cannot trust himself in the hands of man.”**

A generation after Dachau, humankind finds itself in a situation even more threatening than the infamies of World War II. Individuals and nations need answers to the dilemmas of the human predicament. On the one hand, unbelievable advances in human knowledge, inconceivable promises of power and capacity to bless; on the other hand, wars and contentions and slaughtering and threatenings and tensions and conflicts among men who cannot trust themselves in the hands of other men.

Where shall we look for the answers?

Will they be found in the thoughts and solutions offered by the minds of men? Is there a surer source? If so, what is it?

The inmates of Dachau had seen a certain kind of man—man minus a sense of responsibility to conscience, to other men, to God. To such men, the strong were the rulers, the *keepers* of the zoo in which others could be treated like the *occupants* of a zoo. No one can trust himself in the political or personal hands of such men.



Most individuals are more humanely and ethically disposed toward their fellowmen. Humanity struggles to lift itself from its baser ways. Men seek to lift their eyes and to help others to do so. One aspect of this earnest effort is the flood of books pouring from the presses into the hands of those eager to buy them and gain insight and strength from them. There are books on how to develop the mind and the body and the spirit, how to live with self-forgetfulness or self-esteem, how to win friends, how to wake up the mind or bring it power or bring it peace, how to accept oneself, how to give of oneself, how to believe, how to be happy, how to find security, how to pray, how to love.

There are books in number almost beyond comprehension, some of them good and helpful and constructive.

The best of these books either borrow from or allude to or build upon the teachings of other books—a select few mostly contained between two covers and called collectively the Holy Bible. This “divine library” is augmented for us by other sacred books—the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price. Is it not curious that these few volumes, available to almost everyone, are so seldom read and often so little appreciated? Yet in them are more than the words and thoughts and suggestions of men. In them are the teachings, the truths, of God, the accounts of his dealings with his children and of his compassion and concern and love for them.

What importance have the scriptures for us? How much do we read them? How much do we learn from them? How well do we understand them? Many of us who have them or have access to them do not read them. Others have never learned *how* to read and understand them. Frequently we lack knowledge and appreciation of them. Some know certain verses or stories but do not know the context from which they come or the circumstances under which they were written or the purposes for which they were provided.

Why should we read the scriptures? What do they have for us? How can they help? How can we learn to love and understand them? How did they come to be? How should they be read?

The scriptures were not written especially for scholars and were not meant to be textbooks. They

do have unrivaled instruction and insight to offer in philosophy, ethics, and human relations; they have wonderful poetry and marvelous history and significant theology and the most sententious proverbs. Yet the primary purpose of the scriptures is not in any of these. They were written for common people, for their spiritual guidance. Their message is of God and his relationships with his children. They are religious books presenting the faith, the aspiration, and the experiences of God’s children through the centuries. They are important for their message of God’s love and concern and compassion for his people. They hold God and man in “one thought at one time, at all times.” They teach of God’s involvement in the human situation and of man’s meaning in the light of God’s relationship with him. God and man together is the focus of the scriptural objective.

President Joseph F. Smith gave us pure insight into the purpose and product of personal acquaintance with the scriptures:

“That which characterizes above all else the inspiration and divinity of the Scriptures is the spirit in which they are written and the spiritual wealth they convey to those who faithfully and conscientiously read them. Our attitude, therefore, toward the Scriptures should be in

harmony with the purposes for which they are written.

“They are intended to enlarge man’s spiritual endowments and to reveal and intensify the bond of relationship between him and his God. The Bible, as all other books of Holy Writ, to be appreciated must be studied by those spiritually inclined and who are in quest of spiritual truths.” (*Juvenile Instructor*, Vol. 47, April 1912, p. 204.)

The true blessing of the scriptures lies in bringing their “spiritual wealth,” in enlarging our “spiritual endowments,” and in their revelation and intensifying of the “bond of relationship between [us and our] God.” To this President Brigham Young added an important dimension:

“On reading carefully the Old and New Testaments we can discover that the majority of the revelations given to mankind anciently were in regard to their daily duties; we follow in the same path. The revelations contained in the Bible and the Book of Mormon are ensamples to us, and the Book of Doctrine and



The scriptures were not written for scholars, nor as textbooks, but for common people, says Elder Hanks.

Covenants contains direct revelation to this Church; they are a guide to us, and we do not wish to do them away; we do not wish them to become obsolete and to set them aside. We wish to continue in the revelations of the Lord Jesus Christ day by day, and to have His Spirit with us continually. If we can do this, we shall no more walk in darkness, but we shall walk in the light of life." (*Journal of Discourses*, Vol. 10, November 6, 1863, p. 284.)

When Christ answered the cynical question of the Sadducees concerning marriage in the resurrection—a resurrection in which they professed no belief—he said to them that which has great meaning for all men: "Ye do err, not knowing the scriptures. . . ." (Matt. 22:29.)

All of us err, not knowing the scriptures. The writings of the prophets have great relevance to us and our time. They were written under other circumstances in other times, but every era, every nation, every generation, and every man is included in the scriptures. Thus, every question, counsel, admonition, instruction, commandment, and promise may have importance for modern man—to each and every one of us. God asked Adam, "Where art thou?" (Gen. 3:9.) So does he ask us today where we are in our lives and our relationships.

In the scriptures are counsels for our every problem, answers to our every need. Across the barriers of many ages and many translations comes the message of current meaning to contemporary man.

In the scriptures the truth is taught about God and Christ and man and his relationship with the Father and the Son. Learning these truths can be and is meant to be a fascinating adventure. Nothing in this world could be more precious than to have a personal testimony of Almighty God, of his holy Son, and of the restoration and leadership of his gospel plan by holy prophets chosen under his inspiration and leading

under his guidance. Read the words attributed to Joseph Smith, written in 1832:

"—Search the Scriptures—search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you. . . . You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation.

. . . Wherefore, we again say, search the revelations of God: study the prophecies, and rejoice that God grants unto the world Seers and Prophets. . . . And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (*Docu-*

*mentary History of the Church*, Vol. 1, pp. 282-84.)

As to the Lord Jesus Christ, Peter taught the men of Israel that "all the prophets from Samuel and those that follow after, as many as have spoken," had written of the coming of the Christ and had looked forward to his advent. Thus in the beautiful prophetic visions of Isaiah and the Psalms and Job and throughout the Old Testament was the glory of his mission foreknown and faithfully foretold. Jacob in the Book of Mormon added his testimony that "all the holy prophets which were before us . . . believed in Christ and worshiped the Father in his name. . . ." (Jac. 4:4-5.)

One of the most powerful scriptural testimonies of Christ is the account of the Lord's angel directing Philip to travel from Jerusalem unto Gaza, in obedience to which he came into the company of the Ethiopian eunuch who was reading Isaiah the prophet. Under the inspiration of the Spirit, Philip approached him and asked him if he understood what he read. The man invited Philip's guidance in giving him the



meaning of the passage: "... he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7; see also Acts 8:32.)

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:35.)

The result of this great experience was the baptism of the eunuch by Philip, and the redirection of a life.

Paul taught Timothy that the scriptures are "able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Tim. 3:15.)

In the scriptures we are taught that man was in the beginning with God, and can, through the atonement of Christ and through his own faith, obedience, love, and righteous endurance, be with him again. We learn that the earth was created for man, and that he was put here to choose whether he will "subject himself to the devil" or "yield to the enticings of the spirit."

Life is meaningful because it is eternal. Man is God's child and has within him embryonically the qualities of his Father. Christ is the divine Savior. God is the father of the spirits of all men, our eternal Heavenly Father. God's plan for his children is revealed as a "plan of redemption," a "plan of mercy," a "plan of happiness." His children—eternal persons—are blessed with mortal life and agency therein and a condition of opposition in which choices are made, with "all to win or all to lose." A Savior was commissioned and prophets called to teach us through love and to die for us. Man, blessed with divine heritage, granted a period of development in the stream of mortal experience, has infinite possibilities and the ultimate chance, if he will, to live with God, cooperating with him in his great creative work. This, through search and service and reverence, a man may learn and is here on earth to learn. The scriptures and the prophets are his guide to knowledge, inspiration, and reproof.

The theology of the scriptures is blended with the great religious lessons that lead to feeling and doing and living. Man's love for and relationship to God is wedded to man's concern for and brotherhood to all men. Spirituality and morality meet in their message. They are written not alone to teach man what is true, but how to live, and to help gain the spiritual witness

to know for himself what is true and to live as he should live.

For those who have read in times past and remember with joy but have kept no current acquaintance with the sacred works, the question of Alma to his people is supremely important. Reminding them of the goodness of the Lord to their fathers and to them, and of the feeling and faith that had come to them through the marvelous forgiveness of God, he asked them, as it is recorded in Alma 5:26:

"... can ye feel so now?"

We need to keep current and to keep concerned and to keep qualified in the things of God. To read of his relationship with people in other times and other places is to learn principles and lessons that are appropriate and can be applied to us and our daily experience. To hear the assurances of his love and his mercy to wavering, wayward children long ago strengthens us in our knowledge that he loves and wants us to enjoy his blessings in our time and in our special circumstances. We need again the strength of his commandments and to feel in ourselves the capacity to obey, to meet his demands, to do his will. This is what we need, what in our quieter moments we know we want, and what



we must have if we are to truly be his sons and daughters and to enjoy his eternal companionship and counsel as we labor with him in accomplishing his creative work.

Our study of the gospel and of the scriptures when we were "young," when we were on a mission, five years ago, or even a year ago, is not enough. There is, as someone has said, "something in the air." There is a living, revealing, communicating God. There is a living prophet. Life is full of change and experiences and adventures. Every day brings its relentless demands and its limitless opportunities. We have lived a little longer, thought more, wept in desperation or sorrow or apprehension, prayed earnestly, learned to love more deeply. We need the current companionship of the sweetest and most gracious and godly one who ever lived. We need the assurance that comes with the reading anew of the problems he faced, the tragedies he endured, the patience and forgiveness and love he manifested in times of trial. We need to think again of his triumph and his pur-



"We need the current companionship of the sweetest and most gracious and godly one who ever lived."

poses for us. We need refreshment in the knowledge of the goodness of God and of his matchless power. We need an increase in our faith, in our courage to repent, our capacity to obey, and our sensitivity to the Spirit.

These and manifold blessings more we may gain as we turn again to the scriptures and turn from them with a greater light and a greater sense of responsibility and capacity to share the message of the plan of happiness.

Men can trust themselves in the hands of God, and to the leadership of men who serve as God's appointed agents, who teach and lead and testify under the motivations of the Almighty. Our need is to know the will of God, what he has done, what he wants. In

this knowledge, and not in the opinions of men, is our safe and sure way.

In the visions of Lehi and Nephi, those who reached the tree of the love of God and tasted the fruit, having traveled through many hours of darkness, appreciated the sweet blessing and sought immediately to share it with God's other loved children. This is the spirit of the scriptures and the gospel. This is the challenge and possibility of every man who lives as they lived of old, imperfectly, to be sure, and struggling to keep the spirit, but able through consistent attendance to the word of God in the scriptures, and to the application of the timeless truths therein, to find the direction and the strength and the faith to accomplish God's purposes for him. ○

### "... follow me"

By Mary Brown Firmage

*"I am the Way,"  
No longer falter,  
But walk with resolution  
In the path that I have hewn,  
And I will walk beside you.  
Earth life is over soon,  
And to each day appointed labors  
Which must here and now be done.  
If you will walk beside me,  
We two shall be as one.*

*"I am the Truth."  
But men have sought to change me,  
Forgetting whence my source;  
Deposed my laws at their discretion,  
Which results in tyrant's force.  
For truth is light, eternal beacon,  
Given freely to mankind,*

*And he who hearkens to my Spirit  
Pure liberty and joy shall find.*

*"I am the Life."  
Everlasting—yea, and more.  
If you will follow me,  
We shall pass earth's portals  
And enter through the door  
Wherein our Father dwells.  
"For this is life eternal,"  
Ye have heard it said.  
To truly know our Father  
You must walk where I have led.*

*Come—  
Place your hand in mine, my child.  
Together we shall see  
The glories of obedience,  
If you but follow me.*

**Joseph Smith's First Vision.** This painting depicts young Joseph's prayer of faith, answered by the visitation of the Father and the Son to the Prophet in 1820. The original painting, by Ken Riley, hangs in the Visitors Center on Temple Square.

# "If Any of You Lack Wisdom"

By President Bruce R. McConkie  
Of the First Council of the Seventy

● How long has it been since you received a personal revelation? Since God gave you wisdom by the spirit of inspiration? Since you gained learning, not by study only, but also by faith?

In answer let us consider:

*What is revelation?*

Elder James E. Talmage wrote: "... revelation signifies the making known of divine truth by communication from the heavens." (*Articles of Faith*, p. 296.)

Thus, when God speaks, when angels minister to mortals, when the Holy Spirit manifests truth to the spirit within man, when dreams and visions are given of God—all such is revelation. Men thereby receive through their spiritual faculties knowledge, learning, wisdom, truth, and the realities of time and of eternity, which can be known in no other way.

*Who can receive revelation?*

Apostles and prophets, of course! But is the line of communication between man and God open only to a few persons? Or is he truly no respecter of persons, a being in whose sight all souls are precious, who is ready to reveal his mind and will to all those who

will abide the law entitling them to obtain such divine manifestations?

Joseph Smith read in the book of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

Then, guided by the Spirit, he uttered the prayer that ushered in this dispensation. He asked of God, and God gave personal answer to his query. Will the same thing happen to each of us who approaches Deity with the same degree of faith and purity? Or was this something reserved for one man, on one occasion?

The scripture says, "If any of you lack wisdom, let him ask of God," which opens the door to all men everywhere to get in tune with their Maker and gain wisdom from him. True, the Father and the Son would not appear to each person to usher in a gospel dispensation, but each individual may receive the wisdom and guidance that his needs require and his faith makes available.

Members of the Church receive the gift of the Holy Ghost at baptism. This means they have the right





“The issue, then, is not whether every member of the Church can receive revelation, but whether he does.”

to the constant companionship of the Holy Spirit based on faithfulness. And, Joseph Smith taught, “No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator.” (Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*, p. 328.)

Revelation for the guidance and direction of the Church will come only through the one appointed of God to govern the Church; revelation for any unit of the Church will come only through the one designated to hold the keys in that portion of the Lord’s vineyard. But salvation is a personal matter, and each member of the Church is entitled and expected to receive inspiration and guidance from the Holy Ghost in his personal affairs.

“I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end,” the Lord said to Joseph Smith.

“Great shall be their reward and eternal shall be their glory.

“And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom. . . .

“Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

“And their wisdom shall be great, and their understanding reach to heaven; . . .

“For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will.” (D&C 76:5-10.)

Speaking of this same principle, Joseph Smith said: “. . . God hath not revealed anything to Joseph, but what He will make known unto the Twelve, and even

the least Saint may know all things as fast as he is able to bear them. . . .” (*Teachings of the Prophet Joseph Smith*, p. 149.)

The issue, then, is not whether every member of the Church can receive revelation, but whether he does. Revelation is, in fact, the natural inheritance of the faithful.

If anyone does not receive revelation, he is falling short of his potential. God speaks to his Saints by the power of his Spirit.

Those who are in tune hear his voice; others receive not the revealed mind of him whose right it is to direct our courses and command our obedience.

*How can we gain revelation?*

If we study, pray, and obey—that is, if we study and ponder in our hearts those things which God has revealed; if we ask him what they mean and to enlarge our understanding of them, asking in faith with an honest heart, believing we shall receive an

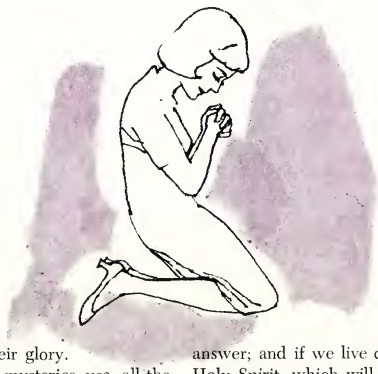
answer; and if we live clean and upright lives so the Holy Spirit, which will not dwell in an unclean tabernacle, can abide with us—then we shall receive revelation.

Two illustrations of these truths will suffice:

First, to Oliver Cowdery the Lord said: “. . . assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith. . . .

“Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

“Now, behold, this is the spirit of revelation. . . .” (D&C 8:1-3.) Brother Cowdery tried to gain the



knowledge involved, but he failed for want of faith and preparation.

Next, Nephi found his rebellious brothers contending about the teachings of Father Lehi. "Behold, we cannot understand the words which our father hath spoken," they said.

Nephi asked, "Have ye inquired of the Lord?"

They said, "We have not; for the Lord maketh no such thing known unto us."

And in Nephi's reply we find this great principle that guides us in our search for revelation: "How is it that ye do not keep the commandments of the Lord?" he said. "How is it that ye will perish, because of the hardness of your hearts? Do ye not remember the things which the Lord hath said? —If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you." (1 Ne. 15:7-11.) *Conclusion: Receive revelation!*

Our responsibility as Latter-day Saints is to receive revelation. We need not rely alone on the testimony of others. We are expected to know for ourselves. Lehi saw visions; he told Nephi about them, and Nephi went forth in faith and prevailed upon the Lord to show them to him also.

We, for instance, should read the Book of Mormon, ponder its contents in our hearts, and then ask God if it is true.

Through the power of that Holy Spirit who is a revelator, the truth of it will be made known to us. And not only that, but "by the power of the Holy Ghost ye may know the truth of all things." (Moro. 10:5.)

The reservoir of revelation is full; the channels of communication are established.

How long has it been since you received a personal revelation? Since God gave you wisdom by the spirit of inspiration? Since you gained learning, not by study only, but also by faith? ○

## So Wounded Wings May Rise

By Kathleen M. Swainston

*What can I do today, Lord,  
In my small way  
To help a child of thine?  
What can I say?*

*Where can I hold  
A cup of water cool  
To thirsting lips?  
Or gently touch the hand  
Of one who slips?*

*Show me the way, oh Lord,  
Though I am weak,  
How through some word  
Or deed I do*

*Your love will speak  
In dulcet tones and wise,  
So wounded wings  
May lift their pinnacles  
And rise  
Above the cares  
Of earthly weight,  
And faint detect the music  
At the latch  
Of heaven's gate.*

# Faith

By Elder Boyd K. Packer

Assistant to the Council of the Twelve

● During World War II the city of Osaka, Japan, was almost obliterated. Her buildings were rubble, and her streets were littered with blocks, debris, and bomb craters.

The subway had been protected, and soon after the occupation it became the only means of transportation for the city.

One beautiful day in late fall several servicemen and I came up the steps from the subway. As far as we could see lay the desolation of war.

What had been a broad thoroughfare lined with sycamore trees was now a scene of hopeless destruction. Although most of the trees had been blasted completely away, some few of them still stood with shattered limbs and trunks. One or two of them had gathered the courage to send out a few new shoots and had produced a meager crop of foliage.

A gentle breeze was scattering the yellow leaves among the debris.

A tiny Japanese girl in a tattered kimono was busily climbing over the rubble, gathering the sycamore leaves into a bouquet. The little sprite of a child seemed unimpressed with the devastation and hopeless futility that surrounded her and was scrambling

over the rubble to add new leaves to her collection.

She had found the one beautiful element in her world—perhaps it would be more proper to say that *she* was the one beautiful element in the scene.

I have not forgotten that little girl. Somehow, to think of her increases my faith.

Embodied in the child was the answer to futility; in her there was hope.

Children have a frankness and honesty that is disarming. They possess a simple, implicit faith that is shared by few adults. The Lord instructed his disciples by calling “a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” (Matt. 18:2-3.)

In children there is little pride and little vanity. They eagerly and trustingly respond.

It is little wonder that the Lord chose a mere boy to act as his spokesman in restoring the kingdom of God to the earth. Some have been incredulous over the fact—and it is a fact—that God the Father and his Son Jesus Christ did reveal themselves to Joseph Smith when he was but in his fifteenth year. ➔





Robert Oliver Evans

More remarkable perhaps than the vision itself was the naïve, implicit faith with which the boy had sought answer to his prayers in a secluded grove.

Faith and humility go hand in hand. The person who can acknowledge his dependence upon God and accept a child-parent relationship with him has prepared a growing place for faith.

The Book of Mormon gives an account of a man who had tremendous faith. The brother of Jared went up on the mountain with 16 small stones. He had in mind having the Lord touch them that there might be light in their vessels as they traveled. His petition was granted, and as the Lord touched the stones, the brother of Jared saw the finger of the Lord. He fell down before the Lord, saying that he knew not that the Lord had flesh and blood. The Lord said unto him:

"Because of thy faith thou hast seen that I shall take upon me flesh and blood; and never has man come before me with such exceeding faith as thou hast, for were it not so ye could not have seen my finger. Sawest thou more than this?"

The answer was monumentally courageous: "Nay; Lord show thyself unto me." (Eth. 3:9-10.)

In the Lord's answer, the choice of a simple word, the word *shall*, is a marvelous commentary on faith. Now there was a test of faith involved, as the Lord asked: "Believest thou the words which I *shall* speak?" (Eth. 3:11. Italics added.) Interesting, isn't it, that he was not asked, "Believest thou the words that I *have* spoken?" It didn't relate to the past. It related to the future. The brother of Jared was asked to commit himself on something that had not yet happened. He was to confirm his belief in that which the Lord had not yet spoken.

There are few individuals, indeed, who would command such faith from any of us. To few people would we commit ourselves to believe that which they were going to say. It takes faith to be willing to commit oneself that way.

The Lord said, by way of testing the brother of Jared, "Believest thou the words which I *shall* speak?" The brother of Jared confirmed his great faith by answering, "Yea, Lord, I know that thou speakest the truth, for thou art a God of truth, and canst not

lie." (Eth. 3:12.) When the Lord saw that he would believe anything that he said, the Lord showed himself to him. The brother of Jared had actually seen; now he had knowledge. The record confirms:

"And because of the knowledge of this man he could not be kept from beholding within the veil; and he saw the finger of Jesus, which, when he saw, he fell with fear; for he knew that it was the finger of the Lord; and he had faith no longer, for he knew, nothing doubting." (Eth. 3:19.)

Faith, to be faith, must center around something that is not known. Faith, to be faith, must go beyond that for which there is confirming evidence. Faith, to be faith, must go into the unknown. Faith, to be faith, must walk to the edge of the light, and then a few steps into the darkness. If everything has to be

known, if everything has to be explained, if everything has to be certified, then there is no need for faith. Indeed, there is no room for it.

The prophet Alma said:

"Yea, there are many who do say: If thou wilt show unto us a sign from heaven, then we shall know of a surety; then we shall believe.

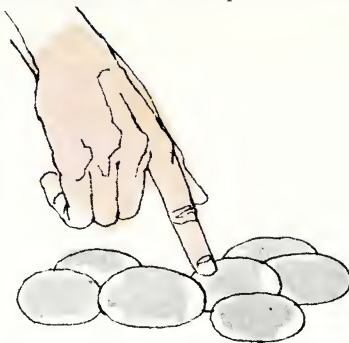
"Now I ask, is that faith? Behold, I say unto you, Nay; for if a man knoweth a thing he hath no cause

to believe, for he knoweth it. . . .

"And now as I said concerning faith—faith is *not* to have a perfect knowledge of things; therefore if ye have faith ye hope for things which are not seen, which are true." (Al. 32:17-18, 21. Italics added.)

There are two kinds of faith. One of them functions ordinarily in the life of every soul. It is the kind of faith born by experience; it gives us certainty that a new day will dawn, that spring will come, that growth will take place. It is the kind of faith that relates us with confidence to that which is scheduled to happen. This kind of faith was exemplified by the little Japanese girl.

There is another kind of faith, rare indeed. This is the kind of faith that *causes* things to happen. It is the kind of faith that is worthy and prepared and unyielding, and it calls forth things that otherwise would not be. It is the kind of faith that moves people. It is the kind of faith that sometimes moves things. Few men possess it. It comes by gradual growth. It is a



marvelous, even a transcendent, power, a power as real and as invisible as electricity. Directed and channeled, it has great effect.

But faith must be faith. A man was "experimenting" with faith. He had spoken of his certainty that an event would transpire. His desires were not brought to pass. The event he so much yearned for did not happen. Afterward, his bitter comment was, "Well, you see, it didn't happen. I didn't think it would."

In a world filled with skepticism and doubt, the expression "seeing is believing" promotes the attitude, "You show me, and I will believe." We want all of the proof and all of the evidence first. It seems hard to take things on faith.

When will we learn that in spiritual things it works the other way about—that believing is seeing? Spiritual belief precedes spiritual knowledge. When we believe

in things that are not seen but are nevertheless true, then we have faith.

The Prophet Joseph Smith declared:

"... never get discouraged, ... if I was sunk in the lowest pit of Nova Scotia and all the Rocky Mountains piled on top of me, I ... hang on, exercise faith and keep up good courage and I should come out on the top. . . ." (George A. Smith, *Memoirs of George A. Smith*, pp. 81-82.)

Faith can increase. It will move forward as a light before us. Sometimes the fogs and mists of doubt are so thick and enshroud us so fully that only the most penetrating and persistent faith will send a beam beyond it.

As we exercise faith we can do as did Nephi, who said: "And I was led by the Spirit, not knowing beforehand the things which I should do." (1 Ne. 4:6.) ☉

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## Beyond

By Betty Ventura

*I was far beyond the power of prayer,*

*I said—*

*Past any fervent plea or desperate hope;*

*I stood within a place of solemn dread,*

*A black and fearsome land, no wider than*

*one soul—my own!*

*No one, no word to save.*

*Yet in that narrow way,*

*There crept somehow a murmured sound,*

*A throb of thought, that whispered, "Pray!"*

*And somehow doubting heart, resisting soul*

*refound their way to prayer.*

*Then courage, faith, strive on—oh, many*

*words were there,*

*And God's own gentle peace in all and everywhere.*

*And this I learned from out-numbered thought,*

*from need, from black despair:*

*There is no night too dark, no space too small,*

*no void too vast;*

*There is no point beyond the power of prayer!*



**Repentance.** The second principle of the gospel is represented by this Robert Skemp painting. With other "first principle" paintings, it is displayed in the "purpose of life" rooms at visitors centers.

# Repentance

By President A. Theodore Tuttle  
Of the First Council of the Seventy

○ Have you ever had a dream in which you were to be the center of attraction—the main event—in a lovely and formal setting? Just before your entrance somehow you fell into the mud, tore your clothes, and became besmirched and dirty. Were you not frantic, trying to clean up and mend and make yourself presentable? Was there not a desperation about leaving the scene, disappearing, or just getting away, anywhere but there? Were you not relieved to find that it was only a dream, and that upon awakening you could erase the humiliation and embarrassment you had experienced with a grateful sigh and a fervent hope that the dream would never actually happen?

A dream like this gives you some appreciation for one of the greatest principles of the gospel: repentance.

Repentance answers a universal need. Consider for a moment how hopeless our condition in this life, and in the next, would be without this glorious principle!

President David O. McKay has said: "Every principle and ordinance of the gospel of Jesus Christ is significant and important in contributing to the progress, happiness, and eternal life of man; but there

is none more essential to the salvation of the human family than the divine and eternally operative principle, repentance. Without it, no one can be saved. Without it, no one can even progress."

Just what is repentance and how does it work? This principle might be more easily understood if it were likened to something that we already know about. Repentance is like soap. It is the soap of life. Like soap, it washes away the sins of life. It is to be used as frequently as necessary. One must keep in mind, however, that misuse—lack of thorough cleansing and half-hearted effort—may result in "tattletale gray." Properly used, however, the soap of life cleanses thoroughly, completely, and permanently.

Repentance, then, is godly sorrow for sin that leads to change and to works of righteousness. As Elder Bruce R. McConkie has written:

"Repentance is the process whereby a mortal soul—unclean and stained with the guilt of sin—is enabled to cast off the burden of guilt, wash away the filth of iniquity, and become clean every whit, entirely free from the bondage of sin.

"To gain forgiveness through repentance a person must have a conviction of guilt, a godly sorrow for



Robert Oliver Shemp

sin, and a contrite spirit. He must desire to be relieved of the burden of sin, have a fixed determination to forsake his evil ways, be willing to confess his sins, and forgive those who have trespassed against him; he must accept the cleansing power of the blood of Christ as such is offered through the waters of baptism and the conferral of the Holy Ghost.” (Bruce R. McConkie, *Mormon Doctrine*, p. 630.)

When our Heavenly Father organized this earth and put his children here, he first gave them faith, to move them to action. It is inconceivable, however, that man, given his free agency and in a universe of law, should do all things perfectly. His faith, as a motivating force, might cause him to do some wrong or even evil things. Hence, in order to progress, man must follow the second great universal law, repentance.

From the beginning the gospel has been called the gospel of repentance. It was taught to Adam thusly, and it has been taught as such in every dispensation. In our dispensation the restored gospel is also called the gospel of repentance, and our mission is to cry repentance to the people today.

Repentance begets forgiveness. The Lord has given some clear instructions concerning both repentance and forgiveness:

“Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.” (D&C 58:42.)

This is a marvelous and comforting declaration, that if a man has repented of his sins he is forgiven! And then the Lord adds that he no longer remembers them. All of this, of course, is dependent upon repentance.

How do we then measure repentance? In the next verse the Lord tells us: “By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them.” (D&C 58:43.)

Our responsibility, then, is twofold in moral sins requiring it: (1) to confess to the proper Church authority (usually our bishop), and (2) to put away our sins from us.

President J. Reuben Clark, Jr., has said that there is room for considerable doubt as to “the efficacy of an *admission* as a confession.” To obtain forgiveness, we are to bring to the Lord a humble heart and a

contrite spirit. As to forgiveness the Lord has said: “I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men.” (D&C 64:10.) Some people, while willing to forgive others, are not willing to forgive themselves after having followed the proper steps of repentance.

The Lord has said that every man must repent or suffer. To escape this suffering, a man must repent and accept the gospel of Jesus Christ. The Lord revealed, through the Prophet Joseph, this significant concept:

“Therefore I command you to repent—repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

“For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

“But if they would not repent they must suffer even as I;

“Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

“Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.” (D&C 19:15-19.)

Only when we understand this fully can we understand the importance of the atonement of the Savior in our personal lives. He has paid the price for our sins. It is conditioned upon our repentance, accepting him and his gospel, and living his commandments.

The whole gospel plan is brought into focus when we understand our responsibility to accept the gospel. In this we qualify for all of the blessings of the atonement. Once having achieved this condition, the challenge for Latter-day Saints is to retain this repentance and the spirit thereof.

King Benjamin explains both the necessity and possibility of so doing:

“And again I say unto you as I have said before, that as ye have come to the knowledge of the glory of God, or if ye have known of his goodness and have tasted of his love, and have received a remission of your sins, which causeth such exceeding great joy in





your souls, even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come, which was spoken by the mouth of the angel.

"And behold, I say unto you that if ye do this ye shall always rejoice, and be filled with the love of God, and always retain a remission of your sins; and ye shall grow in the knowledge of the glory of him that created you, or in the knowledge of that which is just and true.

"And ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due.

"And ye will not suffer your children that they go

hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness.

"But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another." (Mosiah 4:11-15.)

One day we will not be dreaming. We will be ushered before the judgment bar of the Lord. There we shall stand either besmirched, dirty, and unclean, or by acceptance and application of the great and marvelous gift of cleansing—by the soap of life—we may stand clean, forgiven, and pure before the Lord. The next time you use soap, you might also want to think of cleansing your spirit by applying the soap of life, the universal law of repentance. ○

## Unsung

By Pamela Dawn Reber (Age 15)

*He sighed.*

*And as he sighed, somewhere a leaf trembled and fell.  
Some who stood around him became silent for an instant,  
Then began to shout and curse.  
And some prayed.*

*He spoke.*

*And as he spoke, the wind ceased; and somewhere a blind man saw.  
Those who listened carefully will say a muffled groan escaped his lips,  
But few listened.*

*He wept.*

*And as he wept, a traveler paused on his journey a thousand miles away  
And wept with him.  
There were those who crept away to hide so that no one would see,  
And they also wept.*

*He died.*

*And as he died, they robbed him even of his blood.  
A mountain crumbled . . . a sea raged . . . and a hundred thousand angels  
Parted a veil and descended to meet his spirit.*

*" . . . [when] they that were with him, watching . . . , saw the earthquake,  
and those things that were done, they feared greatly, saying,  
Truly this was the Son of God." (Matt. 27:54.)*

# Baptism

By President Paul H. Dunn  
Of the First Council of the Seventy

● The apostle Paul in his epistle to the Romans gave us meaningful insight into the principle of baptism when he said:

“... we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

“For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” (Rom. 6:4-5.)

Baptism is the sign of the covenant that men make with Jesus Christ when they take upon them his name and become members of the spiritual body of which he is the head. Alma the elder understood baptism as a covenant to obey the Father. He said:

“Now I say unto you, if this be the desire of your hearts, what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?” (Mosiah 18:10.)

But that is not all. Baptism is the divinely appointed means of cleansing the soul from sin and

making it fit for the kingdom of heaven. With faith and repentance, which must always precede it, and the authority of the priesthood, which must always administer it, baptism constitutes the doorway by which all mankind enters into Christ's kingdom.

“... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John 3:5.)

In those few simple words, spoken to Nicodemus, “a ruler of the Jews,” the Savior set forth the meaning, the mode, the purpose, and the necessity of baptism.

To add meaning to the principle of baptism, let us examine what it is like and what difference baptism should make in the lives of those who accept the Savior's plan. Baptism denotes a change, a renewing, a rebirth, and a burying of the past, with desire and intent to live righteously in the future. Man, by exercising the choices of his free agency, is a creature of mistakes. The consequences of these mistakes might well rob him of the true pleasures of this life and of the blessings in the life to come. Through baptism, lives can be cleansed of past mistakes and a rebirth literally experienced.

In all of nature, the Lord has used periods of



Robert Oliver Sharp



rebirth. I often think of withered and worn leaves that fall from the trees in autumn and how these same trees blossom forth in a rebirth with new leaves the next spring. The ugly scars and blemishes of the trees are then buried, and new life covers the earth.

The principle of burial and rebirth is also observable in various phases of our society. This may be illustrated in the business field. A businessman who does not put his losses and failures out of his mind and live constantly in the hope of the present and future soon loses his courage and faith. The memory of past failures destroys his faith and incentive. During business depressions, when some individuals lose fortunes almost overnight, one may observe this principle at work. Those who have never learned to bury the past and live afresh allow the memory of their

losses to rob them of appetite and sleep until their health is broken and a bitter hell on earth becomes their lot. The businessman who succeeds is the one who is forever burying the mistakes and failures of the past and who lives in the hope of tomorrow. There is a certain determination that great men feel as they make new discoveries and correct old flaws. Consider the experience of Henry Ford. At the peak of his success, a friend asked him this question: "Mr. Ford, what would you do if you should suddenly lose all of the holdings you've built up?" Mr. Ford thought hardly a second before he said, with a gleam in his eye and a fist tightened in determination, "Give me ten years, and I would build it all back again." This statement contains, I believe, the spirit of the gospel of Jesus Christ.

How often the words of the Master rang out over the streets of Jerusalem: "Go thy way and sin no more." In other words, bury the past with all of its sin, mistakes, and shortcomings, and build a new life. It is through the ordinance of baptism that we make our new start and commit ourselves to Christ's way of life. The change wrought by baptism comes from within. It usually follows rather than accompanies the physical and mechanical act of baptism. Nephi says: "... For the gate by which ye should enter is repentance and baptism by water; and then cometh a remission of your sins by fire and by the Holy Ghost." (2 Ne. 31:17.)

Mormon gives insight regarding blessings that

follow the physical act: "And the first fruits of repentance is baptism; and baptism cometh by faith unto the fulfilling the commandments; and the fulfilling the commandments bringeth remissions of sins;

"And the remission of sins bringeth meekness, and lowliness of heart; and because of meekness and lowliness of heart cometh the visitation of the Holy Ghost. . . ." (Moro. 8:25-26.)

To impress upon the minds of men the importance of the ordinance of baptism, Jesus came from Galilee to Jordan to be baptized by John. John, knowing of the sinlessness of the Savior, forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" Whereupon Jesus, answering, said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness. . . ." (Matt. 3:13-15.)



Elder Orson F. Whitney, writing on the subject, made this interesting note: "There are some who contend that the baptism of Jesus sufficed for all; that it answered for the whole human race, thus obviating the necessity of baptism in general. To all such I put this question: Can you conceive of a kingdom in which the king is required to obey the laws ordained for its government, while the subject is not required to obey them? Far more

likely, is it not, that the King, rather than the subject, would be exempt from that obedience?"

"But the laws of Christ's kingdom are impartial, bearing with equal pressure upon all. The Son doeth nothing but what He hath seen the Father do, nor does He require from men an obedience that He himself is not willing to render. 'Follow me,' is the watchword of his mission. He did not say: 'Thus it becometh me to fulfill all righteousness.' He used the plural pronoun 'US'—and it meant just what it said."

Nephi saw in vision the baptism of the Savior and taught:

"And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water!

"And now, I would ask . . . wherein the Lamb of God did fulfil all righteousness in being baptized by water?

"Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of

men that, according to the flesh he humbleth himself before the Father, . . . that he would be obedient unto him in keeping his commandments." (2 Ne. 31:5-7.)

Baptism, then, is a man's witness to both Deity and men that he has faith in the Lord Jesus Christ, that he desires to take upon himself the name of Christ, and that he earnestly seeks to become his true disciple.

Alma at the waters of Mormon said:

"... as ye are desirous to come into the fold of God, and to be called his people, and are willing to bear one another's burdens, that they may be light; "Yea, and are willing to mourn with those that mourn; yea, and comfort those that stand in need of comfort, and to stand as witnesses of God at all times and in all things, and in all places that ye may be in, even until death, that ye may be redeemed of God, and be numbered with those of the first resurrection, that ye may have eternal life." (Mosiah 18:8-9.)

The Lord, through the Prophet Joseph Smith, said: "... All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (D&C 20:37.)

Man, through understanding the responsibility of baptism as it has been revealed throughout the ages and applying the principle in his life, becomes an heir to eternal life. Baptism is a sacred ordinance not to be taken lightly. It is not for the curious or the experimenter. It is for those who are willing to repent and who are capable and desirous of being witnesses with faith in the Lord Jesus Christ.

In the Church of Jesus Christ today as well as anciently, the proper mode of baptism is immersion. If immersion had not been the correct form, Paul would not have compared baptism to burial and resurrection (see Rom. 6:3-5; Col. 2:12), nor would he have seen any resemblance between baptism and the passage of the Israelites through the Red Sea. (See 1 Cor. 10:1-2.)

The New Testament testifies that when Jesus was baptized, he "went up straightway out of the water. . . ." (Matt. 3:16.) "And John also was baptizing in Aenon near to Salim, because there was much water there. . . ." (John 3:23.) The Book of Mormon further records the Savior saying, "And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name. . . ." (3 Ne. 11:26-27.)

The word baptism itself means to immerse, and baptism is a symbol of the death, burial, and resurrection of Christ. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:12.)

Only those who have been given the authority from God have the right to baptize. The ancient apostles were given this authority and commanded to "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) This authority was given to other officers in the early Church, and they likewise baptized converts into the Church.

During the period of the apostasy, there were men who assumed the authority of God and baptized people into their congregations. They did not understand that "no man taketh this honour [the priesthood] unto himself, but he that is called of God, as was Aaron." (Heb. 5:4.) Apparently, they did not realize that man does not take unto himself the right to officiate in the sacred ordinances of God. It is man's responsibility to prepare himself to receive that right from someone who has received it from Deity and is directed by the Lord to pass it on.

On May 15, 1829, the authority to baptize was restored to the earth. Joseph Smith and Oliver Cowdery, while translating the Book of Mormon, came to a passage concerning baptism that was of great importance to them. The contents touched them so deeply that they retired to the woods at Harmony, Pennsylvania, to pray concerning it. In answer to their prayer, John the Baptist appeared and conferred upon them the Aaronic Priesthood, saying, "Upon you my fellow servants, in the name of the Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C 13.) Shortly after this Joseph and Oliver baptized each other. Again, the divine ordinance of baptism had been established upon the earth for the salvation and exaltation of man, but now for the last time.

This fundamental principle of baptism, proclaimed of old, remains unaltered today; it is true and will not change. The elders of The Church of Jesus Christ of Latter-day Saints have been commissioned in almost the same words as those used in the primitive church: "Go ye into all the world, preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." (D&C 68:8.) ○

# Gift of the Holy Ghost

By President S. Dilworth Young,  
Of the First Council of the Seventy

● As the young child sits on the chair in front of the fast meeting congregation, he is slowly surrounded by men—two, three, or four in number. These lay their hands on the head of the child. In such a manner all who have been baptized, young and old, are confirmed as members of the Church and are given the Holy Ghost. The words are simple and important: “. . . and we confirm you a member of The Church of Jesus Christ of Latter-day Saints, and say unto you, receive the Holy Ghost.” The prayer of blessing which follows is not an essential part of the ordinance. It is an important part, however. Blessings by the priesthood are always important.

Most of those who receive the ordinance know what is meant by a confirmation into the Church. But they neither know what it is to receive the Holy Ghost, nor do they comprehend how the gifts come from its reception. Most of those who receive this boon, which is priceless in its nature, experience no new sensations at the time. If they expect a manifestation, they are often disappointed.

In the minds of most Christian people, knowledge of the Holy Ghost begins with the baptism of Christ. The language of the Bible is vague enough that one

can infer that the manifestation at this time was in the form of a bird—a dove. From that beginning the events in which the Holy Ghost is mentioned are of wide variety.

We read that a man must be born of water and of the Spirit to see the kingdom of God (John 3:3-5); that the Holy Ghost will teach all things and bring them to the apostles’ remembrance (John 14:26); that Christ confirmed the Holy Ghost on his apostles (John 20:22); that the Holy Ghost was manifest in tongues of fire and caused the apostles to speak in tongues and prophesy (Acts 2:1-4); that Stephen being full of the Holy Ghost saw God and Christ (Acts 7:55); that the Spirit directed Philip and then caught him away (Acts 8:29, 39).

In these many accounts, one sees the one common denominator, the Holy Ghost, but it is not made clear how the gift was made to function in such a wide variety of circumstances. In his revelation in our day, the Lord declared the physical nature of the Father, the Son, and the Holy Ghost.

“The Father has a body of flesh and bones as tangible as man’s; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage





of Spirit. Were it not so, the Holy Ghost could not dwell in us.” (D&C 130:22.)

The difference is one of tabernacle. In all respects of purpose, power, and glory attributed to Godhood, they are one. The Father and Son have bodies of flesh and bones. We can understand that. We have bodies of flesh and bones; and while we do not comprehend the glory of a celestial, resurrected body, we can know, in a manner, the solidity and form of flesh and bones. We cannot visualize a “personage” of spirit quite as easily. We know that a personage is a special type of person. But how does one picture in his mind a personage of spirit dwelling within us, filling us, warming us, and testifying to us of Christ? All of these things the Holy Ghost can do and, when we are in complete harmony with him, does.

Since all those who are baptized are given the gift of the Holy Ghost, how can it be that he is “in us” at the same time? He is a personage and therefore must personally visit us one at a time. But he has an immense power, by which he influences men. Men who have the right to receive that power will feel it and will receive.

The Spirit sends forth truth—all truth—in many tongues and to many places at the same time. A person may learn universal truth (witness the vision of Joseph Smith recorded in Section 76 of the Doctrine and Covenants) or he may be inspired to know what to do about a secret, personal matter.

For us it is sufficient to know that he is the Holy Ghost—the Holy Spirit—one of the three beings who compose the grand presidency of heaven.

The book of Moses tells how Adam “was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

“And he heard a voice out of heaven, saying: Thou art baptized with fire, and with the Holy Ghost. This is the record of the Father, and the Son, from henceforth and forever.” (Moses 6:64, 66.)

Following this God declared Adam to be a son of God and added, “and thus may all become my sons.” (Moses 6:68.)

That day also saw the establishment of the practice of the Lord’s speaking through the Holy Ghost: “And the Lord God called upon men by the Holy Ghost

everywhere and commanded them that they should repent.” (Moses 5:14.)

We notice that it was established from the beginning of the preaching of the gospel that the witness was to be by the Holy Ghost. The Lord preached the gospel by this means continually except on those occasions in which he himself appeared to men and delivered his message personally. He maintains this principle of communication and this practice in this day.

The Father and the Son spoke to Joseph Smith. The Son sent Moroni, John the Baptist, Peter, James, and John, Moses, Elias, and others to deliver messages and confer power, but the guidance to the Church and the doctrine were revealed by the Holy Ghost “whispering” to the Prophet. The words—ideas—came into his mind by that Spirit, and the Prophet dictated them after the manner of his own language.

The gifts of the Spirit were anciently explained by Paul. (See 1 Cor. 12-13.) In our day we have been told some of them as follows: To some is given by the Holy Ghost the gift to know that Jesus Christ is the Son of God; to others the gift to believe on their words; to some the gift to know the differences of administration; to others the gift to know the diversities of operations, whether they

be of God; to many are given the gift of the word of wisdom, the gift of the word of knowledge, the gift to be healed, the gift to have faith to heal, the gift of working of miracles, the gift to prophesy, the gift to discern spirits, the gift to speak in tongues, the gift to interpret tongues. (See D&C 46.) From this last statement it becomes known that while the gifts of the Spirit are many, they have wide distribution among the faithful. And yet they are all sent forth and controlled by the Holy Ghost.

One day in 1839 the President of the United States asked Joseph Smith the difference between his Church and the other churches of the day. Joseph’s reply was:

“... we differed in mode of baptism, and the gift of the Holy Ghost by the laying on of hands. We considered that all other considerations were contained in the gift of the Holy Ghost, and we deemed it unnecessary to make many words in preaching the Gospel to him.” (*Documentary History of the Church*, Vol. 4, p. 42.) If that is the difference, then members



of the Church are guided by the Holy Ghost and members of other churches are not. This is a disquieting statement to those of other faiths. It is far less so than the declaration made to the boy prophet when he was told (speaking of the churches) to join none of them, for "they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:19.)

We affirm that the Holy Ghost bears witness to those who, not members, seek to know the truth. Moroni makes that clear in the tenth chapter of Moroni in the Book of Mormon. But the Holy Ghost does not continue to do so if they reject the witness. His purpose is to witness the truth. The ultimate truth is that God the Father and Jesus Christ his Son are exalted personages of flesh and bones; that the Son was commanded to create the world and to become its Savior and Redeemer; that the Son was crucified and died for the sins of the world and was resurrected and exalted to his rightful place as King of kings and Lord of lords; that he has established his Church and kingdom several times on earth, but that he has allowed free agency to govern, and has given Satan freedom to tempt men; that the Church was driven from the earth; that now for the last time it has been reestablished to prepare for his second coming to reign during the prophesied millennium. To this the Holy Ghost bears witness, by his power, into the hearts of men.

Acting as the agent of Jesus Christ, the Holy Ghost witnesses the truth to the hearts of all who will listen for the truth; he guides the searcher to the truth of the gospel; and those who have been given that gift have his influence in their daily lives.

One who is the recipient of this great gift may ask for help in his daily activities, in his financial, business, social, and religious affairs. And if he is righteous, the Spirit of truth will guide him in that righteousness. By his power Church members have received glorious revelations.

Many individuals have been led to take the right steps in choosing mates, in their financial activities, in their family associations. They have been warned of approaching calamities, and being warned, they were prepared to circumvent them. They have seen their sick brought to health by the blessings of

the priesthood through the gift of the Holy Ghost; and the sweet Spirit of comfort and hope has lighted their hours of sorrow and death. The secrets of eternity have been unlocked to the faithful as their minds are impressed by revelation of truth, not only as it is but also as it is to be.

Truly this is the Comforter promised by the Lord when he said he would send the Comforter who would lead us into all truth.

Once we know of the Holy Ghost and his great place in the heavenly presidency, as well as the variety of gifts that come from him, we can see that each of the events mentioned at the beginning of this article demonstrate different occasions in which the Spirit was made manifest.

Perhaps it will be well to listen to the concern expressed by President Brigham Young, taking to ourselves its warning:

"It was asked me by a gentleman how I guided the people by revelation. I teach them to live so that the Spirit of revelation may make plain to them their duty day by day that they are able to guide themselves. To get this revelation it is necessary that the people live so that their spirits are as pure and clean as a piece of blank paper that lies on the desk

before the inditer, ready to receive any mark the writer may make upon it. When you see the Latter-day Saints greedy, and covetous of the things of this world, do you think their minds are in a fit condition to be written upon by the pen of revelation? When people will live so that the Spirit of revelation will be with them day by day, they are then in the path of their duty; if they do not live according to this rule, they live beneath their duty and privileges. I hope and pray that we may all live up to our privileges. Amen." (*Journal of Discourses*, Vol. 2, June 3, 1866, pp. 240-41.)

In a dream in which Brigham Young went to visit Joseph Smith, the Prophet Joseph gave him the following instruction:

"Joseph stepped toward me, and looking very earnestly, yet pleasantly, said: 'Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord and it will lead them right. Be careful and not turn away the small still voice; it will teach them what to do and where to go; it will yield the fruits of





the kingdom. Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them their hearts will be ready to receive it. They can tell the spirit of the Lord from all spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the kingdom of God. Tell the brethren if they will follow the spirit of the Lord, they will go right. Be sure to tell the people to keep the spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world. Our

Father in Heaven organized the human family, but they are all disorganized and in great confusion.

"Joseph then shewed me the pattern, how they were in the beginning. This I cannot describe, but I saw it, and saw where the priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity. Joseph again said: 'Tell the people to be sure to keep the spirit of the Lord and follow it, and it will lead them just right.'"

Perhaps from these two instances the Latter-day Saints will understand the importance of learning to live by the promptings of the Holy Ghost. ○

## The Holy Ghost

By Mabel Jones Gabbott

*There was the day at Pentecost, the day  
When men of Galilee spoke with power  
In many tongues, hearing some few say:  
"Drunk on new wine at this early hour."*

*Yet many listened and believed the Word.  
Kirtland knew the sound as of a rushing wind,  
While Joseph dedicated to the Lord  
A house of prayer, of holiness, within.*

*And on a languid South Pacific isle  
They brought a child for blessing; casually  
The father said, "Apostle Cowley, while  
You bless him, also make his eyes to see."*

*And it was done. . . . Great gifts the Holy Ghost  
Has brought: of comfort, healing, faith, and love;  
To some, the witness of Lord Jesus. . . . Most  
Blessed is one gift, to me most choice:  
That in my heart I hear his still, small voice.*

# The Effects of Alcohol on Man's Health

● A Cleveland, Ohio, coroner has compiled data over a 20-year period (1943 through 1962) on tests for the presence of alcohol in every case in which the victim was over 15 years of age and survived less than 24 hours following injury on the onset of fatal sickness. In such cases, alcohol proved to be present in the blood of:

- 40.0% of victims of violence
- 11.0% of industrial-accident victims
- 26.7% of suicides
- 44.0% of vehicular fatalities
- 63.8% of homicide victims

Moreover, these figures do not tell the whole story, since victims surviving longer than 24 hours metabolize the alcohol so that virtually none is present at death.

During 1966, the last year for which the figures have been released, tests showed alcohol present in the blood of:

- 38.5% of victims of home accidents
- 14.3% of victims of industrial accidents
- 50.0% of victims of vehicular accidents
- 27.5% of victims of other accidents
- 56.8% of homicides
- 34.5% of suicides
- 16.8% of victims of violence—undetermined origin
- 10.7% of deaths of natural causes

The coroner, commenting on this report, says that human conscience, intellect, and "common sense" disappear promptly when exposed to alcohol. He went on to say, "Insight, discretion, rational thought processes, and the ability to make wise and reasonable decisions are always vitiated, never enhanced, by the use of alcohol." ○

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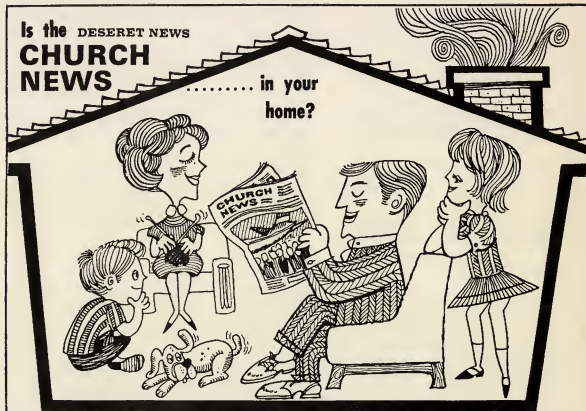
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## Humility Reveals the Heavenly

● “And it came to pass that Moses looked, and beheld the world upon which he was created; and Moses

beheld the world and the ends thereof, and all the children of men which are, and which were created; of the same he greatly marveled and wondered.

“And the presence of God withdrew from Moses, that his glory was not upon Moses; and Moses

Lawrence Read Flake, instructor in the College of Religion at Brigham Young University, is serving in the bishopric of the BYU 46th Ward.

\*

Richard L. Evans

### The Spoken Word

Of doing not enough

Whenever there is emphasis on reducing work and on over-emphasizing idleness, there is also need to know of the blessing of work, the privilege of work, the pleasure of work—and of the unsatisfied needs of the whole wide world, and of the inner discontent that comes without work. From a time when people, including children, were pressed too much, too soon, too long into service, to their physical and mental detriment, we have swung far to another side, with the young too often idle, and often prevented from acquiring the skills, the competence, the usefulness, the assurance and satisfaction that come only with work. Doing constructive things is the basic law of life. Look at all creation, with all its wondrous physical functioning—mankind, nature, rainfall, sunshine, the growing of the seed, and the infinite mind that orders it all. Look at the glory and accomplishment of creation—and then look at the dullness of doing nothing, or of doing not enough. “The way to be nothing is to do nothing,” said Nathaniel Howe. Men, children, young and old, become frustrated, unhappy, with little or limited incentive, little or limited satisfaction in service. “God has blessed us with the privilege of working,” said President McKay; “. . . work is a divine gift. . . too much leisure is dangerous. . . Learn to like your work. . . Learn to say, ‘This is my work, my glory, not my doom.’”<sup>1</sup> “A perpetual dream there has been of Paradise,” said Thomas Carlyle, “and some luxurious Lubberland, where . . . the trees bend with ready-baked viands; but it was a dream merely, an impossible dream. . . Is not labor the inheritance of man? . . . His highest . . . blessedness is, that he toil, and know what to toil at. . .”<sup>2</sup> “When we look into the long avenue of the future, and see the good there is for each of us to do,” wrote Robert Louis Stevenson, “we realize after all what a beautiful thing it is to work and to live and be happy.”

<sup>1</sup>President David O. McKay, *Gospel Ideals*, p. 497.

<sup>2</sup>Thomas Carlyle, *Characteristics*.

\*“The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System September 1, 1968. © 1968.



# Lights By Lawrence Read Flake

was left unto himself. And as he was left to himself, he fell unto the earth.

"And it came to pass that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he said unto himself: Now, for this cause I know that man is nothing, which thing I never had supposed." (Moses 1:4, 8-10.)

Abraham, John the Revelator, Joseph Smith, and others received this marvelous gift of humility by similar experiences. A miraculous manifestation is not always necessary in order for one to receive it, however: One who truly seeks light and truth and lives what he understands will also grow toward it.

"That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (D&C 50:24.)

This gift of humility consists of more than the realization of the difference between the power of God and the weakness of man; it also includes an understanding of what man may become by the power of God.

Although the Lord blessed Moses with the realization of the "nothingness" of man, he also blessed him with the glorious truth that as a child of God, man is of great importance. "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

In seeking to develop this "foundation of all virtues" in our lives, we must avoid the evils of false humility and the necessity of being "compelled to be humble." Let us humble ourselves, that thereby we may be worthy of receiving revelations of heavenly light that

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will lead us to an even higher level of humility—the God-given gift of humility.

"Humility, like the darkness, reveals the heavenly lights." So wrote Henry David Thoreau. What is humility? How does one obtain the kind of humility that will help him receive and understand light from heaven?

It has been said, "The greater the virtue, the more difficult to define." How does one define love, faith, or integrity? The best we can do is to identify some of their manifestations. So it is with what President David O. McKay has referred to as "the foundation of all virtues"—humility.

In seeking to gain insight into this most basic quality, let us examine it in four classifications. We shall refer to the first as false humility. This is the humility, or rather the lack of humility, that the Savior condemned in the scribes and pharisees and others. It is an outward sign of something that doesn't exist inwardly. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." (Matt. 15:8.)

Next, let us consider compelled humility, which is evidenced when circumstances to which we are subjected cause us to suffer and force us to abandon vain pride and realize our weaknesses. Examples of this may be seen in times of poverty, fear, loss of a loved one. In speaking to some of the Zoramites in one of these situations, Alma said:

"And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, who-soever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved." (Al. 32:13.)

Compelled humility is often a blessing from God. "... I give unto

men weakness that they may be humble. . . ." (Eth. 12:27.) "And inasmuch as they were humble they might be made strong. . . ." (D&C 1:28.)

The third type might be termed self-induced humility. This is the humility the scriptures command us to obtain. "Be thou humble; and the Lord thy God shall lead thee by the hand, and give thee answer to thy prayers." (D&C 112:10.) "Therefore, blessed are they who humble themselves without being compelled to be humble. . . ." (Al. 32:16.)

This kind of humility and how it is obtained and retained were described by King Benjamin:

"... even so I would that ye should remember, and always retain in remembrance, the greatness of God, and your own nothingness, and his goodness and long-suffering towards you, unworthy creatures, and humble yourselves even in the depths of humility, calling on the name of the Lord daily, and standing steadfastly in the faith of that which is to come. . . ." (Mosiah 4:11.)

Self-induced humility is constantly being on guard that we don't forget that God is our Creator and more powerful than man. The Psalmist reminds us:

"Know ye that the Lord he is God: it is he that hath made us, and not we ourselves. . . ." (Ps. 100:3.)

This type of humility is something that we must constantly work to keep, because we seem to have a natural tendency to think of ourselves as being more self-sufficient than we are.

The last and highest classification of this noble virtue could be called the God-given gift of humility. This is humility that one receives as a natural result of righteousness. It is neither false nor compelled nor self-induced. It is closely related to light and truth and righteousness, and it increases

or diminishes as they do. It consists of a realization of where we really are in relation to God and his great plan.

As we seek for it and live worthily, God gives us more light and truth by personal revelation. As our vision of his whole plan is enlarged, we gain a clearer view of the contrast between man as he really is and God as he really is. The overwhelming magnitude of this realization leaves us with a deeper humility than might be obtained in any other way. We ask in

amazement the scriptural question, "What is man, that thou art mindful of him?" (Ps. 8:4.)

An example of this God-given gift of humility may be seen in an experience of Moses. Because of his righteousness, the Lord blessed him with greater light and truth by giving him a limited view of some of his creations:

"And, behold, thou art my son; wherefore look, and I will show thee the workmanship of mine hands; but not all, for my works are without end. . . . ○



Richard L. Evans

## The Spoken Word

### Hurting ourselves—and others

**T**here are two unacceptable assumptions: the assumption that we can hurt ourselves without hurting others, and the assumption that we can hurt others without hurting ourselves. The words of John Muir come to mind: "When we try to pick out anything by itself, we find it hitched to everything else in the universe."<sup>1</sup> We are all of us interrelated. Young people cannot hurt themselves without hurting parents and all the people they are part of. We all carry around with us the reputation, the interests, of others as well as our own—of family and friends, community and country. The success of children is the success of parents. The sorrow of children is the sorrow of parents. If a person partakes of things that impair his physical or mental capacity, he loses in some degree what he could have been, what he could have done, and the world loses—and his loved ones lose. If by some wrong or foolish choice, some indifference to facts, some willful ignoring of law—the laws of health, the laws of life—if by this someone becomes ill or injured or impaired in capacity, others must care for him. If a life is prematurely lost, or lessened, the world is less. Some centuries ago, John Donne summarized in some moving, sobering words that have been much sung and said: "No man is an island, entire of itself. . . . Any man's death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee."<sup>2</sup> We cannot hurt ourselves without hurting others. We cannot hurt others without hurting ourselves. This, young people—indeed, all of us—would well remember, for, in success or sorrow, families, friends, loved ones belong to each other, and if we hurt ourselves or misuse our lives, the hurt carries over to others also. "No man is an island."

<sup>1</sup>John Muir, "My First Summer in the Sierra." <sup>2</sup>John Donne, in the seventeenth century *Meditation*.

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## By George Durrant

● World War II, combined with other world events, in an indirect way opened the door for increased interest in Christianity in South Korea. During the period following the Korean War, I was there as a member of the United States Army.

Shortly after arriving in this land, I observed that some people were excited about Christ and

his teachings, but at the same time, the Koreans were confused because the good they had read and heard about Christianity was quite different from the questionable conduct observed in soldiers who supposedly were Christians.

Korean civilians came into our camp each day to perform the menial tasks that were undesirable to us, such as K.P. They, in turn, were paid, and the arrangements made both groups happy. As they went about our camp they, like us, used the dirt paths that led between the weeds and other growth. When American soldiers and Koreans met on the paths, the Koreans jumped aside into the weeds while the soldiers proudly passed by.

Observing this situation, it occurred

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to me that this was not the way things should be. This was their land, and we, if anyone, should move off the paths! Therefore, I made it a practice to move aside and let the Koreans pass on the path. They seemed amazed but also pleased. Soon I learned many of their names, and as they passed I greeted them by name.

Months passed and I learned

some of the ways that the G.I.'s had created to communicate with the Koreans. One rather unusual system consisted of a way to describe the goodness or badness of something by calling that which was very good "number one" and that which was very bad "number ten." For example, if we were talking to a Korean about our good jeep, we would say, "This is a 'number one'".



Richard L. Evans

## The Spoken Word

"And that has made all the difference"

In looking back we often see where we took one way instead of another—where we might have done differently. This, in a somewhat different sense, is what happened to Scrooge in Dickens' *Christmas Carol*. He saw where and what he would be if he continued his present course. But we don't need to be taken on tour by an unearthly messenger, as Scrooge was, to see in some respects the same thing. There is all the experience of the past, the laws, the principles, the wisdom of the ages, the commandments of God. There is all of history, which has proved and disproved many things. And regardless of cynical thinking and pandering to undisciplined appetites and inclinations, seeking to set aside the laws of life is finally fruitless—for in a very real sense the laws of health, the moral laws, the basic laws of life are self-enforcing. And if we want to arrive at a place of peace and self-respect, of competence and accomplishment, we can choose the road in the same sense as a traveler decides where he wants to go, and looks at the map and follows the signs to get there. He is going to arrive at where the road he is traveling takes him. If he is traveling the wrong road, he is going to arrive at the wrong place, unless he changes direction. We have life to live. We have a choice of many ways to live it. Whether it is education, competence, family, friends, respect, peace—whatever it is we want—we had better study the route, we had better learn the rules. Peace and happiness don't come by rebelliously traveling the wrong road. This from Robert Frost seems to summarize the subject:

"I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I—  
I took the one less travelled by,  
And that has made all the difference."<sup>1</sup>

<sup>1</sup>Robert Frost, "The Road Not Taken."

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jeep." Or if it were a wreck, we would say, "This is a 'number ten' jeep."

It was a rule at our camp that if a soldier held the rank

of corporal or higher, he would enter the mess hall and go to a table where a Korean worker would bring him his meal. All who had lesser rank went through the line for their own food.

Richard L. Evans

## The Spoken Word

For the rights and protection of people

**T**here is need for retelling from time to time the principles on which freedom is founded, and which continue to make it rare among men. If we don't renew the telling of it to our children—and to ourselves—it will be less and less understood or even lost. "There is . . . an . . . inclination," said General Harbord, "to feel deep down inside ourselves that our blessings 'just happen' . . . but the condition upon which God has given liberty to man is eternal vigilance."<sup>1</sup> . . . every citizen should remember that liberty . . . did not just 'come to pass'. It has been won, step by step—and dearly won—through the centuries. It can be lost—and dearly lost—in a fraction of the time [it took] to build it. It can slip away through unnoticed infringements. . . . If great numbers of our citizens cease to believe deeply in individual liberty, tolerance, self-respect and self-reliance; . . . cease to thrill with thankfulness for the inestimable freedoms they enjoy, we may lose these priceless privileges—even as citizens of other nations have."<sup>2</sup> And so we here would reaffirm our faith in the Constitution of our country, ". . . a glorious standard; . . . a heavenly banner; . . . founded in the wisdom of God,"<sup>3</sup>—"by the hands of

wise men whom [he] raised up unto this very purpose,"<sup>4</sup> to make possible the full free living of life—and it is still the bulwark of freedom among men. We didn't do all this ourselves. But the price of enjoying the privileges is the price accepting the responsibilities—both personal and public—with understanding, with temperance, with liberty and respect for law, and with an awareness "that freedom and responsibility are inseparable."<sup>5</sup> To cite from an inspired source: "The laws and constitution of the people . . . should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act . . . according to the moral agency . . . given unto him, that every man may be accountable for his own sins in the day of judgment."<sup>6</sup> We reaffirm our faith in the Constitution of our country. And may we never see it silently whittled away or interpreted out of intent.

<sup>1</sup>John Philpot Curran, 1750-1817, Irish judge and orator, quoted by Major General J. G. Harbord.

<sup>2</sup>Major General J. G. Harbord, "The Relative Position of the Individual Under Democratic and Totalitarian States," address delivered at University of Virginia.

<sup>3</sup>Joseph Smith, "The Principles of Religion."

<sup>4</sup>Doctrine and Covenants 101:80.

<sup>5</sup>Dean Russell, pamphlet on the Bill of Rights.

<sup>6</sup>Doctrine and Covenants 101:77-78.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, September 15, 1968. © 1968.



One day I entered the hall, noticed the line was long, and sat down at a table with five of my friends who were eating while I waited for the line to get shorter. As I talked to the others at the table, I felt someone at my elbow. I looked up, and standing at my side with a tray of food was one of the Korean workers. I realized that he was about to put the tray before me, so I pointed to the stripe on my arm and said, "You can't serve me. I'm just a private!"

He looked down at me with moistened eyes and quietly said, "I serve you. You a 'number one' Christian!"

I know why the Korean worker judged me so. It was because of the little things I'd done. It's the little things that make a "number one" Christian, and the little things that, when added together, make up a big thing called "life."

## Repudiation

By Mildred N. Hoyer

*Any resemblance  
to the courtyard  
has vanished,  
but the characters  
are present,  
all of them,  
including  
contemporary Peter.*

*Same questions,  
same answers. . .  
The cock crows,  
but nobody hears.*

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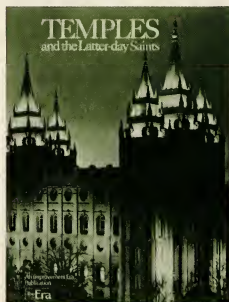


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# Who They Really Are

By Bishop John H. Vandenberg

● Several decades ago the common source of power was literally horse power. It was a common sight to see a farmer with a fine team of horses plowing his field or hauling hay. A common part of the harness was blinders that were fitted around the outside of the horse's eyes so he could not see to the right or left—only straight ahead. These blinders made it easier to drive and turn him.

In a similar way Satan hopes to put blinders on people so he can more easily drive and turn them. He hopes to blind people to the understanding of who they really are. He wants to blind them to the fact that they lived with God before entering mortality, and that they will live after death in circumstances determined by their conduct in mortality. His hopes are to have people think that this life is all there is.

The philosophy he advocates was unveiled by the Book of Mormon prophets; it is, "Eat, drink, and be merry, for tomorrow we die. . . ." (2 Ne. 28:7.) This philosophy is rampant today. We read of and see some young people wasting their lives on drugs, immorality, and all types of perversions. This they do without realizing who they really are and what the eternal consequences of their behavior will be.

It is quite evident that Satan knows the power that comes to an individual when he realizes who he really is. Such a person is able to see life in an eternal perspective, and Satan's plan is shown to be futile and damning.

The importance of understanding the answer to the question "Who am I?" cannot be understated. The Savior's knowledge of who he really was enabled him to live a life of perfection. Even as a very young man, he realized that he was to be about his Father's business. (See Luke 2:49.)

The Savior knew that he was the son of God; he knew what his mission was to be; and he acted accordingly. The apostle John refers to the Master as the "Word."

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him

was not any thing made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:1-5, 14.)

The Savior had great power over evil and temptation because he knew who he was.

This leads us to ask directly, "Who am I?"

We are the sons and daughters of God, and we lived with him before coming here. The apostle Paul confirms this great truth: "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.)

Since we are the children of God, Paul goes on to say, we are "heirs of God, and joint-heirs with Christ." (Rom. 8:17.) This means we can become as God, if we "are led by the Spirit of God . . ." (Rom. 8:14), and keep his commandments.

Having this understanding of who we really are and what our eternal possibilities can be makes us a most extraordinary people.

As Peter declared, ". . . ye are a chosen generation, a royal priesthood, . . . a peculiar people. . . ." (1 Pet. 2:9.)

Understanding who you are sets you apart from the world in the same way that Mormon, the youthful Nephite general, was set apart from the degenerate Nephite nation; you too are to be a leader.

A leader is one who has a true vision and understanding of objectives and purposes and who strongly pursues them. You should be such leaders, for no other people in the world, be they young or old, have the true vision of the purpose of life that you have as members of The Church of Jesus Christ of Latter-day Saints.

The challenge to you is the same as that issued by the Lord to Job: "Gird up now thy loins like a man . . ." and gain a witness regarding the answer to this question of the Lord, "Where wast thou when I laid the foundations of the earth?" And "declare, if

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thou hast understanding," who you really are.

One of the great examples of a man who gained confidence and strength through gaining a spiritual witness of who he really was is the rugged fisherman, Simon, later called Peter. At the time of Peter's call to the ministry, he could properly have been called "unlearned." He was often impulsive and overbearing. And even though Peter had been with the Savior throughout his ministry, Peter denied his association with the Master when the crucial and tragic hour of Christ's trial came. Following the crucifixion, Peter was somewhat confused as to the external nature of the Savior's mission; in fact, he was thinking about returning to his fishing business.

Yet, in spite of Peter's weaknesses, the Lord realized that when he gained the true eternal vision of his mission, he would be a great and powerful leader. Finally Peter received that witness from the Spirit. From that moment, he became a powerful leader. Instead of vacillating and acting without confidence, he stood with powerful assurance and testified before rulers and preached Christ Jesus in the streets.

Today Satan, through various agencies, tries desperately to confuse and blind us, as he blinded Peter for that brief time. He hopes we will think that the only real things of life are our worldly pursuits and pleasures.

If Satan can blur our eternal perspective and get us to pursue social popularity at any price, to seek thrills of the moment, or in any degree to forget who we really are, he has won a major victory in the battle against our eternal progress.

On the other hand, the most powerful offense to have against the power of the adversary is a witness of who you really are and what your possibilities are from an eternal point of view. There is no greater strength than that which comes with knowing the plan and purpose of life, and with this, being able to answer to your parents, your bishop, and the Lord that, in every respect, you are clean and worthy. When this is true, you have triumphed over him who has blinded much of the world to the knowledge of who they really are and to their eternal possibilities. ○

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## The Church Moves On

August 1968

**18** After a brief summer recess, quarterly stake conferences resumed this weekend.

New stake presidency: President Sydney Crawford and counselors Tutuira Waretini and Peter Charles Jillingis, Hawkes Bay (New Zealand) Stake.

**25** New stake presidency: President Glenn H. Judd and counselors Verle R. Bohman and Melvin A. Robison, Reno (Nevada) North Stake.

**26** "Play ball!" sounded this morning at George Q. Morris Park as the 1968 all-Church softball tournaments began. During the playing season an estimated 4,000 teams had participated in softball.

**27** President David O. McKay received the first copy of the Doctrine and Covenants printed in the Korean language from Elder Ezra Taft Benson of the Council of the Twelve, who had just returned from the Orient.

**Remember that moral purity is an eternal principle. Its violation destroys the noblest qualities and aspirations of men. Purity is life-giving; unchastity is deadly.**

—Elder Mark E. Petersen

**29** Elder William J. Critchlow, Jr., 76, Assistant to the Council of the Twelve, died in an Ogden, Utah, hospital this morning after a short illness. Funeral services were to be held in Ogden September 3.

Bountiful (Utah) 30th Ward won the all-Church senior fast-pitch softball tournament by defeating San Diego (California) 10th, 2-0. Chula Vista (California) won the all-Church junior fast-pitch softball tournament by defeating Chandler (Arizona) 2nd, 4-1. The games were played at George Q. Morris Park, Salt Lake City.

**30** Parleys 7th Ward (Salt Lake City) won the senior division of the all-Church slow-pitch softball tournament over Mesa (Arizona) 22nd, 5-4. Heber (Arizona) won the junior division with a 9-1 win over Clearfield (Utah) 3rd.

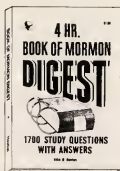
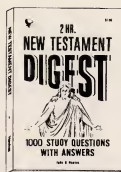
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**31** With tonight's performance, **Promised Valley**—the musical depicting the coming of the Saints to the Salt Lake Valley—concluded its highly successful second summer season of performances in the Temple View outdoor theater across the street from the Salt Lake Temple.

September 1968

**1** New stake presidency: President Archie Junior Haskins and counselors Clarence B. Simmons and Orson Laurence Blackett, Whittier (California) Stake.

**3** After nearly five years of restoration, the Lion House was shown to specially invited guests. The building is not to be open to the public as is the Beehive House next door (both were originally homes of President

### Consequences of Smoking

Harmful consequences of smoking are revealed in a recent U.S. Government report that showed that male smokers between 45 and 54 using ten or more cigarettes a day are three times more likely to die of heart disease than non-smokers. Among women, the risk is doubled.

Smoking is a greater cause of respiratory disease than air pollution and occupational exposure to irritating materials.

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Brigham Young), but will be available for parties and receptions.

**5** Nuku'alofa (Tongan Islands) Stake, 463rd now functioning in the Church, was organized by Elders Howard W. Hunter and Thomas S. Monson of the Council of the Twelve. Orson Hyde White is stake president, with Tonga Toutai Paletu's and 'Uliti Uata as counselors. Tonga has been a mission since 1891.

**7** Noting that "the historic position of the Church has been one which is concerned with the quality of man's contemporary environment as well as preparing him for eternity," the First Presidency urged "our members to do their civic duty and to assume their responsibilities as individual citizens in seeking solutions to the problems which beset our cities and

communities," as election time neared.

**8** President David O. McKay celebrated his ninety-fifth birthday while on a brief vacation at Huntsville, Utah, the place of his birth. Two special television programs, Portrait of a Prophet and The Greatness of President David O. McKay, were presented today. During the week thousands of congratulatory letters, cards, and telegrams had come to him.

Helena Stake, the Church's 464th, was organized from parts of Butte (Montana) Stake by Elder Ezra Taft Benson of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church. President Ronald Rex Dalley and counselors John Eugene Eldredge and Jack Gardner Holt, serving as Butte Stake presidency, were sustained as presidency of Helena Stake.

New members of the Butte Stake presidency are President Burt Hiatt Oliphant and counselors Dean H. Wright and Larry M. Chaffin.

**15** Jacksonville Stake, the 465th of the Church, was created from parts of Florida Stake by Elder Mark E. Petersen of the Council of the Twelve and Elder James A. Cullimore, Assistant to the Twelve, with President Louis Blaine Vorwall and counselors Woodrow Elbern Copeland and Joseph Edwin Bone as the stake presidency.

**17** "No observer can travel from the sun-kissed beaches of the Pacific to the wooded hills and power-producing rivers of New England without being thrilled by the greatness of these United States. This country is not only the choicest of all lands, but now the preserver of true liberty—

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and the hope of civilized man." These were the remarks prepared by President David O. McKay on Citizenship Day, as a flagpole and four carved-stone plaques were dedicated east of the Tabernacle on Temple Square.

**21** The appointment of John C. Jarman as treasurer of the Genealogical Society was announced. He succeeds W. Roy Brown.

New stake presidency: President George E. Leavitt and counselors Tomosue Abo and William E. Fuhrmann, Pearl Harbor (Hawaii) Stake.

New stake presidency: President Dan Warren Stoddard and counselors Alfred Lee Draney and Louis Edward Butler, Pikes Peak (Colorado) Stake.

**22** New stake presidency: President Gerald P. Langton and counselors Phil R. Young and Wayne C. Spackman, Wichita (Kansas) Stake.

October 1968

**2** The annual two-day general conference of the Relief Society opened with an officers' meeting in the morning and a general session in the afternoon in the Tabernacle. Theme for this evening's reception in the Relief Society Building was "The Relief Society Worldwide."

**3** Departmental sessions were held in the morning for the Relief Society conference. A session for members of stake boards closed the conference this afternoon.

*We may make much of man's orbiting in space—but why marvel so much, asked one observer. Haven't we been orbiting in space all our lives on a wonderful world? The Creator is still in command.*

—Elder Richard L. Evans

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**July "Pinup"**

I thought you would like to know how much I enjoy receiving the *Era* here in Vietnam. One day while reading the July issue, a nonmember friend looked over my shoulder as I browsed through the magazine. Then I turned to the center-fold where there was a picture of a Latter-day Saint girl wearing a very becoming dress. This picture really impressed my friend, so much that he asked if he could have the picture to use as a pinup. I gave it to him. He said that the picture had an unusual quality about it. He later said that it was the look of untouched innocence. He wanted a pinup that "wasn't provocative or filthy," he said.

Pfc. Joe Spalding  
U.S. Army  
Vietnam

**Writers Write**

Little did I realize how far-reaching "Can You Teach Johnny to Pray?" [June] might be. I have received numerous letters from near and far. Just this morning a letter came from a young man in Vietnam who had been given it to read by a "Mormon friend" and who wanted a copy of the *Era* to keep.

Jane Smith Jamison  
Glendale, California

I do want you to know how pleased I am that my poem "Pioneer Diary" was included in the July issue. I am delighted with the artist's illustration. I am enclosing a check; if you have three or four issues of the July magazine left, I wonder if I might have them. I think this will be an excellent way to introduce some of my friends and relatives to your beautiful, inspirational magazine. I might add that I'm not a Mormon—but through reading the *Era* I have come to under-

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stand many things about your faith that I had not understood previously, which, of course, is what one of my friends had in mind when he and his wife subscribed to the *Era* for me the last two Christmases!

Jan Evans  
Sacramento, California

#### Buff on "Buffs"

I have never written to you before, but now I think I should. I am celebrating my second year in the Church. The blessings I have received have just been wonderful. I enjoy your wonderful magazine. I really like "Era of Youth" and also "Buffs and Rebuffs" and the Editor's Page. I come from a very small branch. I am the only young man here.

Randy Higgins  
Larne, County Antrim  
Northern Ireland

#### On Oliver Cowdery

The article "Oliver Cowdery's Non-Mormon Reputation" by Dr. Richard Lloyd Anderson [August] was worth the \$3 per year subscription alone. I appreciated it very much. I remember a story I read years ago about a farmer who had asked some missionaries to tell him more about the gold plates, which he said he had heard Oliver Cowdery testify he had seen and that he, Cowdery, could not deny it, whether he shined in heaven or burned in hell. It had converted the farmer.

Claudius R. Dodge  
Salt Lake City, Utah

#### September Cover

The head of Emma Smith in the lower right-hand corner of the [September] cover is the work of Elaine B. Evans.

Jack V. Evans  
Berkeley, California

#### Morality in Communism

I spent 18 years in Czechoslovakia as a clinical child psychologist. I was also in Poland and in East Germany for a time, whereas some of my respectable friends studied life in the Soviet Union. The Communist terror is more hidden than the despotisms of the preceding systems (such as Nazism).

You have to live in a Communist country as an average citizen for some time to find the unofficial pressure and disastrous influence displayed on the citizens who are non-Communists by many half-anonymous committees that have partially replaced the official control by the police and by the army. No "view from the outside" can help one see the truth about the destructive influence of the Communist education and doctrine on the young people and on the citizens in general.

Religious freedom in the Communist countries is only apparent. In fact, all the churches are controlled by the Communist governments, and their

priests, being paid by Communist money, may not speak freely to the people. They may only repeat what they have been permitted to say by the Communist officers. People subscribing to any public religion may have many troubles in their employment and with their children at school.

The Communist terror is hidden and informal but much more dangerous than the preceding military despotisms by various nations. You never know to whom you speak. If you are persecuted because of your religious belief, they will never tell you. They will try to find some different excuses for their approach, but the real reason will be stated in your personal papers, which every citizen must have in the files of the Secret Service.

The Communist leaders limit the rights of the youth in many ways, as to the choice of the subjects at the university, as to the choice of the employment, as to philosophy, and so forth. But they are aware of the fact that in this way they may lose the support of many young people. They try to recompense for it in the way they encourage the young people to drink and smoke in the groups and tolerate the practice of sex promiscuity. According to the secret statistics from last year, more than one-third of the young people in my homeland at the age level of 12 to 13 years have experienced the free sexual life or are involved in some free-sex group relationship.

The trust of the children in their parents is weakened by ordering the pupils at school to report to any political statements made by the parents in secret. The young people are encouraged to complain of their parents if they do not agree with their opinions. Hence, the organization of the family life is practically being destroyed.

The reason why many American editors seem "to shrink from the feared 'radicalism' and publish articles that might help American readers to get on true terms with their enemy may be explained in several ways: Some leaders of the various churches hesitate to publish the truth because they would not like to put their church members in trouble if they have at least obtained the permission to worship behind the Iron Curtain. And the rest of the American readers may feel a comfort in reading the sweetly soothing articles that indicate that it is not so bad in the Communist countries, so that American people need not be worried about the next possible war.

With the help of many false prophets of present-day America, who may be either only uninformed people naively trusting their shallow information or people paid for preparing the USA for socialism, American readers are kept in the dark and confused. But these soothing articles do not check with the sad facts behind the Iron Curtain. This curtain has not been removed. It has only been skillfully adjusted to give a false impression. . . .

Dr. George E. Vesely  
Midvale, Utah



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## Today's Family

By Florence B. Pinnock

# The Name of the Game Is Thanksgiving

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**B**odies to build  
**C**hildren to teach  
**D**ays to live fully  
**E**yes to see beauty  
**F**reedom to choose  
**G**randchildren to adore  
**H**usband to make happy  
**I**deas to create  
**J**oys to share  
**K**indnesses to cherish  
**L**ove to give  
**M**ind to stretch  
**N**ights to rest  
**O**pportunities to grasp  
**P**rayers to supplicate  
**Q**uestions to ask  
**R**eadings to enjoy  
**S**ongs to sing  
**T**ruths to learn  
**U**nderstandings to strive for  
**V**ows to keep  
**W**ork to do  
**X**ercise to strengthen  
**Y**ears to grow wise  
 and  
**Z**ero to a million  
 other blessings.

● Games are for everyone; there is no age limit. A baby will play peekaboo; a six-year-old, hide 'n' seek; a teen-ager, tennis; a grandfather, chess; and a family, badminton, Ping-Pong, or checkers—all with hearty enjoyment. The name of the game isn't important; the results are the same: fun, relaxation, achievement, and exercise for mind or body.

At this time of year, our minds are stirred and our hearts are filled with thanksgiving. How are you thankful? It is impossible to count all the ways. To exercise your mind and your heart, play the "thanksgiving game." First, list the alphabet; then fill in your reasons for thanksgiving, from A through Z. Some things to be thankful for are:



## Glamorous Ground Beef

Everyone else will be talking turkey this time of year; let us talk about ground beef. Pound for pound, ground beef is loaded with nutrients; and child for child, the vote is always for ground beef. Since it is generally economical, pennies might be saved in November, and December's bills will be paid more easily.

For a protein-filled, quick-to-prepare soup for a cool November evening, tempt your family with huge bowls of:

### Meatball Soup (5 servings)

- 1 pound ground beef
- 3 tablespoons chopped onion
- 1 1/2 teaspoons chili powder
- 3/4 teaspoon salt
- 1 tablespoon butter or cooking oil
- 1 can condensed tomato soup
- 1 can condensed beef soup
- 2 soup cans water

Combine beef, onion, chili powder, and salt; shape into about 25 small meat balls. Brown them in butter or oil. Add the soups and water. Heat; stir often.

Another hearty soup is made from ground beef and vegetables:

### Hamburger Soup (8 servings)

- 2 tablespoons butter
- 1 cup chopped onion
- 1 cup sliced carrots
- 1 cup thinly sliced celery
- 1/2 cup green pepper
- 1 1/2 pounds ground beef
- 2 cups tomato juice
- 1 cup diced potatoes
- 1 1/2 teaspoons salt (approximately)
- 1/4 teaspoon seasoned salt
- 1/4 teaspoon pepper
- 1/2 cup flour
- 1 quart milk
- 1/4 cup minced parsley

Melt the butter and add the onion, carrots, celery, and green pepper. Cook until onion is tender but not brown. Add the beef and cook until meat is brown and crumbly. Stir in tomato juice, potatoes, and seasonings. Cover and cook over low heat until vegetables are tender. Combine flour with 1 cup

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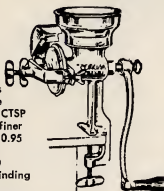
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of milk and beat until free of lumps; stir into soup mixture. Add remaining milk and heat, stirring frequently. Do not allow to boil. Serve steaming hot, garnished with the minced parsley.

The following is a meat loaf with a party air. The special features of this recipe are the seasonings and the pineapple-curry touch on top.

**Curried Meat Loaf  
(6-8 servings)**

- 2 pounds ground beef
- 1/2 cup fine cracker crumbs
- 1 can (6 ounces) evaporated milk
- 1/4 cup finely chopped green pepper
- 1/4 cup finely chopped onion
- 1/2 cup chili sauce
- 2 teaspoons salt
- 1/4 teaspoon pepper
- 1 can (8 ounces) crushed pineapple, drained
- 1/2 teaspoon curry powder

Mix crumbs, milk, green pepper, onion, chili sauce, salt, and pepper. Add to ground beef and mix well. Shape into a 10 x 5-inch loaf and place on a rack in an open roasting pan. Combine pineapple and curry powder. Spread over top of loaf. Bake in a 325° F. oven for about 1 1/2 hours.

**Sloppy-Janes  
(8 servings)**

- 2 pounds ground beef
- 1 tablespoon bacon fat
- 1 clove garlic, minced
- 1 teaspoon oregano
- 2/3 teaspoon dry mustard
- 1 cup minced celery
- 1/2 cup minced onion
- 1 teaspoon salt
- 1/4 teaspoon pepper
- 1/4 teaspoon Worcestershire sauce
- 2 cans condensed tomato soup, undiluted
- 1 bay leaf
- 1/4 cup catsup

Brown the meat in the bacon fat. Add remaining ingredients. Simmer until fairly thick. Spoon over split, toasted buns.

**Ground Beef Pizza  
(4-6 servings)**

- 1 can condensed tomato soup
- 1/2 pound ground beef
- 1/4 cup fine dry bread crumbs
- 1/4 cup minced onions
- 1 egg, slightly beaten
- 1 teaspoon salt
- 1 clove garlic, minced
- 1/4 teaspoon oregano, crushed
- 3 slices mozzarella or mild process cheese
- 1 can (2 ounces) sliced mushrooms, drained

Mix thoroughly 1/4 cup soup with all ingredients except cheese and mushrooms. Place a square of foil on cookie sheet; shape meat firmly into a 10-inch round with 1/2-inch stand-up rim. Turn up foil around edges to catch fat. Spread remaining soup on meat; top with cheese and mushrooms and more oregano if desired. Bake at 425° F. for 15 minutes or until done. Cut into wedges to serve.

**Oriental Casserole  
(6-8 servings)**

- 2 pounds ground beef
- 2 tablespoons fat
- 1 cup finely chopped onion
- 1 package (10 1/2 ounces) frozen mixed vegetables
- 1/2 cup water
- 1 can condensed cream of mushroom soup
- 1 teaspoon salt
- 1/4 teaspoon pepper
- 1 tablespoon soy sauce
- 2 cups chopped celery
- 1 can water chestnuts, drained and sliced
- 1 can (3 ounces) Chinese noodles

Brown the ground beef in the fat. Add chopped onion and cook until tender. Pour off fat. Cook mixed vegetables in boiling water for 3 minutes. Combine vegetables, mushroom soup, seasonings, celery, and chestnuts. Stir into meat mixture. Add a little milk if a thinner casserole is desired. Place in a casserole. Cover and bake in a 350° F. oven for 25 minutes. Remove cover, sprinkle with Chinese noodles, and bake 5 minutes longer.

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**Berylne's Licorice Candy**

- 3 cups sugar
- 1 cup water
- 1 cup white corn syrup
- 1/4 teaspoon black vegetable coloring
- 1 teaspoon oil of anise

Thoroughly dissolve the sugar in the water and syrup. Add the black coloring and bring to a boil; cook without stirring to 290° F. Remove from heat and quickly blend in the flavoring. Pour onto a buttered slab or into a buttered foil-lined pan. When lukewarm, deeply score into 1/2 by 1 1/2-inch bars. When cold, carefully break into pieces and wrap individually.



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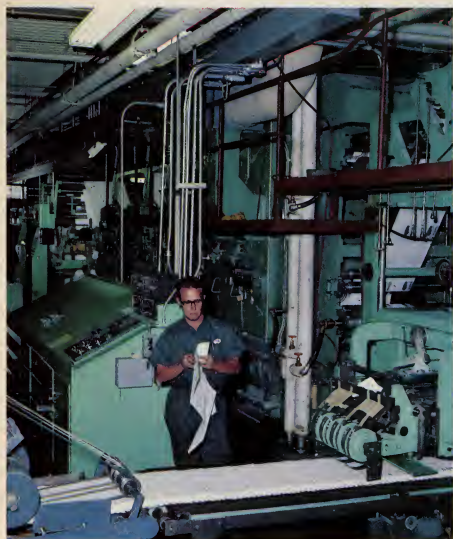


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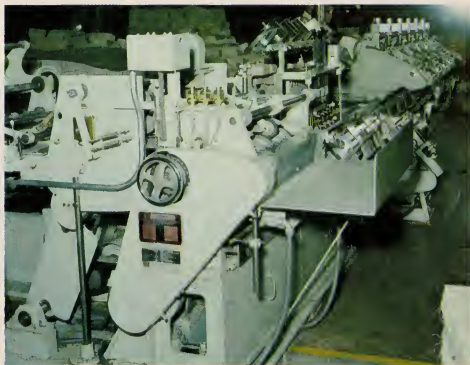
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These Times

# The Harvard Studies of Smoking

By Dr. G. Homer Durham

President, Arizona State University

• John M. Peters, M.D., Department of Physiology, Harvard School of Public Health, and Benjamin G. Ferris, Jr., M.D., director of environmental health and safety, University Health Services, Harvard University, have been engaged in a number of studies of smoking. These researchers have been supported by a grant from the U.S. Public Health Service. Some of their findings were published during 1967 in the Archives of Environmental Health ("Morphological Constitution and Smoking," May 1967), and the Journal of the American College Health Association ("Smoking Patterns at Radcliffe and Harvard College," and "Association of Smoking with Certain Descriptive Variables in a College-Age Group," December 1967, pp. 161-64 and 165-73).

Dr. Peters and Dr. Ferris studied 2,148 students who were graduated from Harvard College in 1964 and 1965. All incoming freshmen in those classes submitted to an entrance physical examination in which smoking habits were recorded. Medical records for each

student were maintained during his college stay. Grade sheets were attached. A questionnaire was also administered to each, prior to graduation, and a wide variety of data was collected.

This material was also related to the "pattern" study of Radcliffe (women) and Harvard graduates for the years 1963, 1964, and 1965, with an additional questionnaire to 1963 and 1964 graduates of both institutions enrolled in graduate schools of business, law, medicine, and arts and sciences.

The effort was to determine the lifetime smoking patterns of each student, relating the results to other findings in the literature of science, including previous studies of the "Causes of Smoking" by Phanisayi, published in the Journal of Educational Psychology (1951); "The Psychology of Smoking," MacArthur's study reported in the Journal of Abnormal Psychology (1958); Matarazzo's 1960 study of "Characteristics of Smokers and Nonsmokers" (Psychology Bulletin, Vol. 57, p. 493), and volumes of other studies. →

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This research shows that "nonsmokers as a group out-perform smokers in academic achievement."

Among the more interesting findings are the following:

1. Nonsmokers as a group out-perform smokers in academic achievement. Of 532 Harvard seniors graduating summa and magna cum laude (highest honors and high honors), 324 (66.7 percent) were nonsmokers; 54 limited themselves to an occasional pipe or cigar; and, in general, the more cigarettes smoked per day, the fewer were the achievers of high academic honors. As Dr. Peters and Dr. Ferris wrote: "It can be seen that the better one does academically, the less likely he is to smoke, and if he does smoke, the less likely he is to be a heavy smoker." The following is a partial reproduction of their table, entitled, "Senior Smoking Versus Academic Achievement—Harvard 1964-65." (Journal of the American College Health Association, Vol. 16 [December 1967], p. 168.)

Summa and magna cum laude		
Nonsmoker	(66.7%)	324
Pipe and/or cigar		54
1 to 4 cigarettes per day		25
5 to 14 cigarettes per day		20
15 to 24 cigarettes per day		46
25 to 34 cigarettes per day		11
35 or more cigarettes per day		6
Unknown	(8.6%)	46
Total		532

The Harvard professors pointed out that a better response is probably made to the questionnaire by those graduating with honors than by those who do not. But cor-

recting this variable by the method of chi-square (a technique of statistics) concluded that "the variation of smoking with academic achievement is still significant."

2. Students in the humanities are more frequently smokers than students in the natural sciences, with those in the social sciences "in-between."

3. Smoking among Jews was less frequent than among the other religions, "with Catholics smoking the most."

4. "There was a highly significant correlation between freshmen smoking and private preparatory school." Those attending private prep schools were much more likely to be smokers ("and heavy smokers at that") than public high school students in the sample.

5. Heavy smokers were more likely to visit the psychiatric clinic than nonsmokers. There was no association between visits to the psychiatric clinic and academic achievement.

6. There was a tendency for smokers to graduate later than their original class.

7. Measured by responses to the questionnaire (each was mailed twice, and receipt was tabulated "responded to first," "responded to second," or "did not respond"), there appeared to be correlation between cooperation and nonsmoking.

Of 1,059 Harvard College graduates in 1964, 822 (77.5 percent) were nonsmokers. In the class of 1965, 796 of 1,089 (73 percent) were nonsmokers.

Smoking habits of Harvard graduate students from the Harvard



classes of 1963 and 1964 showed a tendency for medical students to be nonsmokers (42 of 65, with only 8 smoking 15 cigarettes or more per day). Students in the Graduate School of Business tended to smoke more than the groups in the Law School or the Graduate School of Arts and Sciences (28 of 54 business students were nonsmokers; 43 of 94 law students; and 41 of 79 Ph.D. candidates in the Graduate School of Arts and Sciences). Students in these same graduate schools from Radcliffe followed approximately the same pattern, with 5 of 5 women in the medical school from Radcliffe (and high academic achievers) being nonsmokers.

Noted were Heath's 1958 study, which concluded that "conscientiousness" was a personality characteristic of nonsmokers; Matarazzo's 1960 study, which suggested that "psychological tension" was greater in smokers, and several recent studies that show that smokers at the high school level "do less well academically than nonsmokers."

Investigations of Dr. Peters and Dr. Ferris thus far have not examined what we will here call "the run and not be weary" phenomenon. But, among other things of interest in these times, there does seem to be confirmation that nonsmokers apparently can "find wisdom and treasures of knowledge" so far as academic achievement at Harvard is concerned, measured by summus and magnas.

Dentist's daughter: "Well, dear, have you asked father for my hand yet?" Shy suitor: "No. Every time I step into his office I lose courage. Today I allowed him to pull another tooth."

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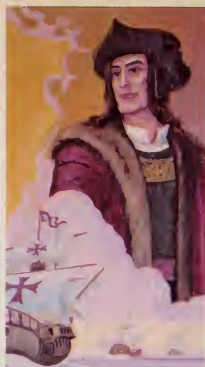
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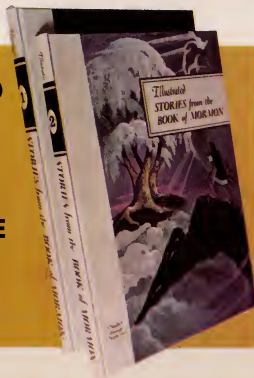
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*Few things in life can be more tragic than the loss of a loved one through death. But what can be more heart-breaking than the loss of a young person through his drifting away from the gospel, from standards long revered by his parents and leaders?*

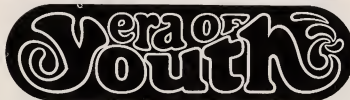


*Why does this drifting occur among some teens? How could it have been prevented? In the following pages are answers to some questions asked of teens themselves, plus the honest outpourings from the heart of a 16-year-old girl who knows the sorrows of mistakes in companionship and conduct.*



# Mothers Have Their Place

By Florence Bittner



Marion D. Hanks, Editor • Elaine Cannon, Associate Editor

Boys and mothers go together like peanut butter and honey—most of the time. Once in a while they are more like oil and water, but that's when mother fusses about things like clean underwear, ears, socks, and thoughts. Still, mothers are nice—especially at mealtime. All the guys know nobody cooks like mom, but it would be nice if she paid more attention to dad and forgot to look at what gets left on the plate and how many helpings of dessert a boy can eat.

Of course, mothers are apt to concern themselves with the unimportant details of life, like homework and "Practice the piano" and "You've had your TV for tonight," while the vital issues like the football game down the block and practicing weight lifting and basketball long shots go unattended.

Mothers and boys go together just fine to special school and Scout meetings, but they just don't mix very well during the after-school hours.

The problem seems to get sort of blurred with words, and mothers have lots more words than boys, and besides, they can end any argument by getting huffy and threatening no dinner. What the problem boils down to is that mothers just don't understand that it's work to go to school all day. Mothers sort of seem to think kids play all day, and when they get home and the day's almost gone, then it's time to get to work. It's tough enough to be a boy without having to contend with mother, too.

Of course, mothers have their place, and if boys had their way, that place would be in the kitchen baking cookies with chocolate icing. Well, the way it should work would be for mom to bake the cookies while the boy was at school so the cookies would still be warm and the kitchen would smell all spicy when he walked in from school. About that time mother would be called to visit a

neighbor and wouldn't be around to count how many cookies a hungry, hard-working boy can tuck away in two or three passes through the kitchen before she gets home.

It's nice to have mom around to keep the clean clothes coming, but it would be a lot nicer if she wouldn't make a fuss about the little things, like grass-stained knees, holes in socks, and buttons ripped off shirts. Part of the trouble is that mothers were never boys. Somehow girls don't have the trouble of coming through their clothes at the knees and toes and of buttons coming off—at least not so often. So boys keep getting the "I cannot understand what you do to clothes" routine.

A guy would think dad would speak up once in a while to explain to mom how one good slide after a ball causes the knees of a boy's pants to disappear somehow. Boys don't plan it that way. That's just the way pants are. It would help if somebody would just find something out of which to make pants that would stand up to a couple of good slides on a playground. A guy would think dad would explain how it is once in a while, but about all he ever says is not to talk back to mother.

Mothers get in the way just before time for dinner, too. That's when boys get so hungry that their innards growl something fierce, and all mom does is say not to piece just before dinner, and she hasn't even got the frying pan out. Anybody knows a guy can eat and get hungry again in the time it takes to cook dinner.

Lots of times mothers are nice. They smell good—sort of perfumey and warm to snuggle up to just for a minute when nobody is looking. When a guy gets sick, it's sure nice to have mom come into the room to bring something cold to drink and to straighten out the covers.

Then when a guy gets to feeling better, she starts in again, fussing about buttoning coats,

keeping dry, and all that corny stuff.

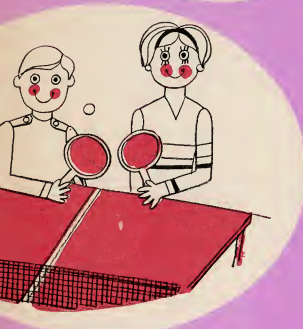
Still, there's something special about mothers. They come in handy when a kid has a problem. Nobody understands like mother. Most of the time she can see a boy's side and can be depended upon to take his side, even when there is a little uneasy spot inside somewhere that says maybe it's partly his fault. Sometimes just talking about it with mom helps, even if he doesn't tell mom he feels better, but he still complains a lot about how tough it is.

The problem is, sometimes mothers go and talk about a guy's problems just when they shouldn't, like going to the teacher to help straighten it out. When teachers and mothers get together, a kid knows what's being talked about. *He* is. Even though he hollers a lot about wishing mom would stay home and let him handle it, he's glad inside that she cares that much.

Sometimes mothers are fun to talk to, even when a guy doesn't have any problems—especially when she starts telling about how it was when she and dad first met, and about when you were little and all that. Then sometimes dad starts telling about the war, and then a guy could sit all night and listen. But just about that time mom is sure to look at the clock and say she didn't know it was so late, and on a school night, too.

There's something special about coming home from somewhere and opening the door and calling for mom and having her call back, "I'm here, son." Then the house is full and a guy can go about his business and know everything is all right.

Boys and mothers go together like peanut butter and honey. They're both better when the other one is around. A boy knows mother is sort of like breathing—necessary, but most enjoyable when she doesn't get in the way. ○



## Good Parents

1. They are genuinely concerned for our welfare.
2. They help us solve problems we encounter in life.
3. They show trust in us and let us make some important decisions.
4. They have family home evening and prayer.
5. They make home a happy and secure place to be.
6. They take an active interest in our activities and ask sincerely about school, friends, and interests.
7. They set a good example for us to follow in church, work, and home life.
8. They don't expect us to do something they don't do themselves.
9. They realize individuality.
10. They work hard and sacrifice for us.

## Others

1. They don't spend time with the family; they are too busy elsewhere.
2. They forget they were young once and don't understand youth's desires and problems.
3. They are inconsistent, giving some members of the family more advantages than others.
4. They are too demanding and expect too much.
5. They are over or under protective.
6. They give too many material things in place of love.
7. They provide no example.
8. They don't explain decisions —just give decrees.
9. They appear not to listen to both sides of arguments.
10. They don't realize times have changed.
11. They make us feel as if we can't talk to them; they won't understand, so why should we try?





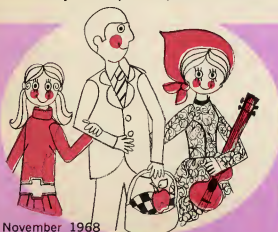
*Editors' Note: The following comments came from a Sunday School class, comprised of 16- and 17-year-olds, in their response to the question of relationships between parents and youth. Ned Hill directed the class in the Bountiful (Utah) First Ward.*

## Does

## Drifter

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. They listen to parents and their counsel; they're wiser than one thinks!</li> <li>2. They realize differences between youth and parents, and do their best to talk them out.</li> <li>3. They help with family and house chores.</li> <li>4. They go with the family to church.</li> <li>5. They choose friends wisely: "As friends are, you will become."</li> <li>6. They rely on the Lord.</li> <li>7. They let their parents know their friends.</li> <li>8. They are active in seminary and church.</li> <li>9. They apply themselves in school.</li> <li>10. They let their parents know they are proud of them.</li> <li>11. They show gratitude to their parents, teachers, friends, and the Lord.</li> <li>12. They are courteous and show manners.</li> <li>13. They earn trust and do not just expect it.</li> <li>14. They respect their parents' decisions.</li> <li>15. They accept responsibilities.</li> </ol> | <ol style="list-style-type: none"> <li>1. They think only of themselves, not realizing that parents have problems and responsibilities too.</li> <li>2. They are disrespectful and irreverent.</li> <li>3. They have a know-it-all attitude.</li> <li>4. They don't stay home enough and do not take their share of work.</li> <li>5. They take everything for granted.</li> <li>6. They are indifferent toward school, country, ideals.</li> <li>7. They won't go to parents with problems.</li> <li>8. They criticize their parents.</li> <li>9. They are impatient, wanting all of life's experiences NOW.</li> <li>10. They don't go to church.</li> <li>11. They choose friends unwisely.</li> <li>12. They desire only material things.</li> <li>13. They want everything for nothing.</li> </ol> |
|--|---|

*Read through this list again, but this time see how it applies to you: not to someone you know, but to you.*



November 1968





*Editor's Note: Lynne Baker is the pen name of a  
old girl whose sad experience brought forth*

- Be willing to listen—not tomorrow, not an hour from now, not in the morning, but NOW. If they call at midnight, it's not for lack of something better to do. When they need help, they don't want to be put off. If you do put them off, it lessens the chance of communication to start with. No person wants to feel as if he comes last. He wants to know he is important enough to come before the laundry, or that meeting, or even sleep. The words "later" and "when there's time" should be eliminated from every parent's and bishop's vocabulary.

NEVER ask, "Is it important?" or "Will it take

## Please Take Time

long?" I don't think my bishop has ever talked to me without first asking that. Of course it's important! At least it is to the person, or he wouldn't have bothered in the first place. It's like being afraid; whether the person is justified or not, if he is frightened, it doesn't matter. He is still going to be afraid. If it is important to the young person, let it be important to you, whether it takes ten minutes or three hours. Don't interrupt in the middle! It can't be turned on and off.

When you listen, really listen. Don't be thinking about what you're going to have for dinner or something else. Kids can tell if you're really in-

16-year-  
h this stirring expression to adults -  
interested or just "doing a job"—just going through  
the mechanics.

Please try to understand that getting off drugs  
is one of the hardest things in the world. Give it  
to the kids straight when you tell them about  
drugs. Don't say they will get addicted to mari-  
juana. They know that physically you can't get  
addicted to it, and it will just cause distrust.

But I can tell you that it might as well be  
physical addiction. It may not lead to heroin, but  
it gets you used to dealing in illegal channels, gets  
you in with the wrong crowd, overpowers your  
testimony, lowers your self-image so you do things

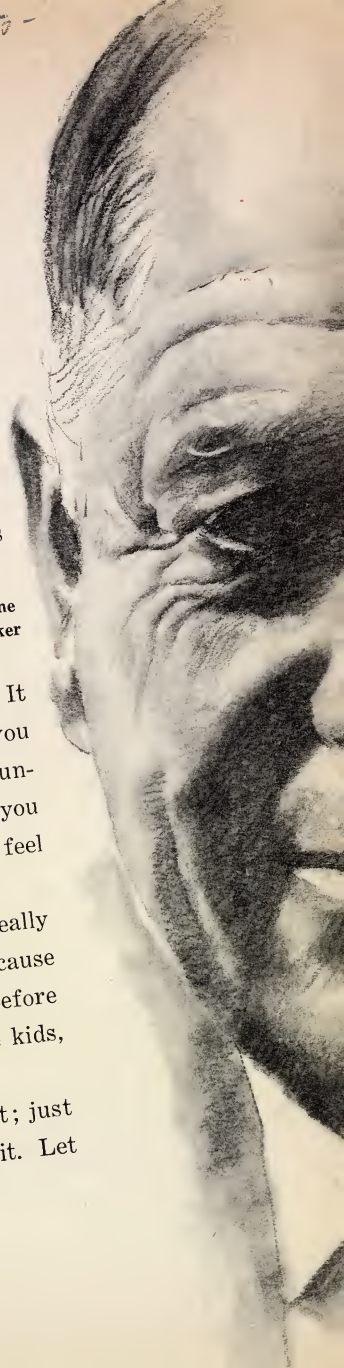
## me to Listen!!

By Lynne  
Baker

you never would have considered doing before. It  
can cause you to lose friends and then cause you  
to lose any will to try, because you feel so un-  
worthy of being loved that, even if you are, you  
still can't really accept it or believe it, so you feel  
as if you're going it alone.

Adults shouldn't pretend that it's not really  
there and happening to their youth just because  
they wish it weren't. You've got to face it before  
you can overcome it—and that goes for the kids,  
too.

Don't go after it as a moral issue at first; just  
point out all that is logically wrong with it. Let





kids know they're loved and that you'll keep loving them no matter what, but that you want them to be happy and that you know they can! Don't remind them of past defeats—their friends will provide enough of that.

Let kids know that they aren't hopeless. They already feel that way, and if you have that attitude, it's not going to do much to inspire them to do better things.

Bear your testimony often. Don't let God be something you build so much as an idea that one can't imagine him as a person.

Show them you care. It's hard for them to imagine how God can care if no person will show them. One of the reasons that I was able to believe that God could be so kind and loving was to see the amount of love shown for me by several Church members. Then I imagined how wonderful a love could be given by God, who was perfect. Of course, there was more, but that was a big part.

Don't expect a miraculous answer to prayers at first, but be patient and it will come. But still, when there's an immediate problem, feel and know that at times you can say, "Help me now," and that help will come.

If only I could share with every hippy or would-be hippy the peace and happiness that come with doing right—to know that your prayers have been answered, either yes or no, but to know that God cares enough to answer.

Drugs are against the Word of Wisdom. This isn't said enough. My girl friend would swear that because Heavenly Father didn't say so in the Doctrine and Covenants, pot, bennies, meth, and the rest are fine.

Those who say pot is no worse than beer are wrong, but we don't believe in beer either, so what sort of defense is that?

Happiness is to know what is right and then to do it, not because you have to, but because you want to. To live with self is the hardest of all. It's easy to put others off, but that doesn't make you happy. Sooner or later you're going to have



to face the fact that you're not doing or achieving the best you can, and it's going to hurt.

Kids who have loving families, strong testimonies, and good friends, and who have been spared the misery that can come from a way of life so foreign to the principles of the gospel—be thankful! You've been very blessed, but don't get so caught up in your own strength that you can't be bothered to help one of your associates who hasn't been as fortunate. They are also children of our Heavenly Father, with their own talents, strengths, and weaknesses. Help them to find their strengths and overcome their weaknesses, and great will be your joy! ("When ye are converted, strengthen your brethren.")

Young people just don't wake up one morning and say to themselves, "I think I'll be a hippy." In its beginning stage it's more a fervent, last-chance plea to be helped. As I let my hair grow and started wearing bells, sandals, and miniskirts to church, there was nothing I wanted more than for someone to put their arms around me and tell me that I was important and didn't need to be a hippy to be noticed.

Don't treat it like a joke; nobody likes to be laughed at!

Don't tell them they're wicked or that their friends are. Rather, say that because you love them you know a better way. Rebelliousness

comes from being hurt. They're trying to say, "You can't hurt me again." Like the guy who quits so he can't be fired: "I won't give you a chance to reject me, I'll reject you first."

Hippies are people too, with the same desires, needs, and emotions. Love them, care about them, show that you care by telling them and then by being there when they need you. Don't be too busy. Don't remind them of past mistakes. Do express confidence in their future. Recognize them as individuals. Seek them out; don't always make them come to you for help. Remind them that they are sons and daughters of God and that he wants them to succeed and to be happy. ○

## Youth Writing Contest

Three separate competitions. You enter only for the college that you are interested in attending. Participating colleges are Brigham Young University, Ricks College, Church College of Hawaii. All three schools are awarding full and partial scholarships to winners in their division. The Improvement Era is awarding cash prizes and subscriptions to the magazine for those earning honorable mention. Eligible entrants:

Under 25 on January 1, 1969  
High school seniors (1968-69)

Deadline:  
December 31, 1968





# To Those Who Would Turn from Counsel

By Linda L. Olson

*I saw the saplings standing huddled close,  
Their pale green leaves  
A contrast to the darker tones of older trees nearby.  
I wondered if these infant trees  
Were wise enough  
To recognize their weakness and be thankful that  
The Providence that placed them there  
Had placed before  
(Those trees grown tall) a buffer to the wind.  
Or were they more like us when in our youth,  
The first buds of maturity beginning to unfold,  
We saw but vaguely, if at all,  
The darker, deeper, richer hues of those who had stood  
longer in these fields?  
Then, with a boldness only youth could know,  
We struggled free  
To face alone the winds of life.  
And not until the storms brought stronger winds  
To make our slender limbs bend low beneath their blasts,  
We turned to see that there were some  
Who swayed but slightly in the fiercest wind.  
And then we knew the value of their deeper roots,  
Their greater strength,  
Their longer time of fighting to remain upright.  
Oh youth, lose not your daring nor your will to grow!  
But also know  
That, as the saplings with their paler leaves,  
You have as yet to gain the strength,  
The height, the depth,  
Of those made wise by years.*

● Putting it to your parents squarely, you may get some straight answers to some tough questions.

Or you may get a lecture, an awkward silence, a desperate attempt at changing the subject. You may not like what you hear. You may refuse to listen.

Impasse. Nowhere. Frustration for everyone.

Happening — the generation gap in action.

But keep trying. You're involved here with people who care, who love. A sincere grown-up-to-grown-up approach in facing the problems of life can be beneficial to all concerned. Each side of the generation picture tries a little harder to wear the other's glasses. Each assumes the other is a well-meaning, intelligent child of God. Each approaches the task of arriving at agreement on disagreeable sub-

jects with an attitude of appreciation for all the other one is trying to be, for all he really is.

Dad's knowledge and Mother's spirituality can be powerful helps in the mean wrestle with life.

We hear some stern admonishments that youth should "honour thy father and thy mother." What we don't hear often enough and understand fully is the importance of the

# Take It from Dad!

*You take his*

By Elaine Cannon



rest of that scripture: "that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

You want your days to be long, your life to be full. Well, so do your parents! Give them a chance to counsel with you, carefully and prayerfully and patiently learning together. With them consider the value of time-tested, God-given principles as compared with today's trends,

with the false or fleeting attitudes of man.

What is really important here?

What is at stake?

Why is sin sinful?

Why is unchastity near the top of the list of "thou shalt nots"?

Why are drugs dangerous?

Why is pornography destroying to one's soul?

What about fads in appearance and behavior?

What's right for *this* family?

Your kind of people will give you your kind of answer.

So take it from Dad and Mom and from Heavenly Father himself.

They really care about your long life—your eternal life.○

money. How about taking his advice on ---





# Whither Away?

By Iris H. Hathaway

*"I'm home from school!"  
The house is still  
and cold with emptiness,  
the pantry bare  
of goodly snacks that oft were stacked  
therein in days before.  
There is no call  
Of "Son?" in answer  
to my scuffling feet.*

*My books are spread;  
I bow my head to drink their contents in.  
The stillness cuts into  
my studied concentration  
and leaves me listening  
for once familiar sounds:  
the clank of pans,  
the sound of water from the tap  
as vegetables were washed  
before our evening meal.  
All these are gone—  
vanished into the  
fresh dirt mound  
upon the hill.*

*Some music? Yes!  
It will dispel the gloom  
that emanates from  
every corner here.  
The record spins, and from it come  
the raucous sounds which once had filled  
my heart with joy because I then had felt  
as one with all my peers.  
It is not soothing now—  
it agitates.  
It separates me further  
from my kin.*

*Oh, sire, I need you so!  
And yet I understand  
that you cannot endure a house  
without her presence warming it.  
I must escape!  
The evening breeze is cool  
upon my feverish brow.  
My footsteps lead me on  
through tree-lined streets around the neighborhood*

until I'm led, almost unwillingly,  
toward the town high school.  
A friendly greeting—"Hi!"  
I see some classmates there  
beneath the lamp that lights  
this corner of the world.  
Their comradeship will fill the void  
and drive despair away.

The screech of tires—"Whither away?"  
"You'll see some sport!"  
"Look out! We're being tailed!"  
"Those lousy cops!" A siren's wail  
lifts, by its very voice,  
the foot from off the gas.

"A speeding tag—oh, well,  
it need not spoil our fun!"  
My heart is cold  
and I seem far adrift  
from needed comfort sought in comrades bold.  
"Spoilsport!" Ah yes,  
I need to be alone;  
to walk and sweep the cobwebs from my mind  
on my way home.  
And yet, I wander here and there—  
back past the school,  
postponing the hour of my return.

Orchestral music fills the air.  
It is our concert night,  
and patriotic strains  
that tell of love of home  
and country fill my soul  
and beckon me to enter through the auditorium door.  
I slip into a vacant seat and soon drift off  
to memory's painful realm  
where there were three instead of only one.  
I hear my mother's voice from out the recent past,  
with love and pride, teaching me in song:  
"—and crown thy good with brotherhood. . . ."  
". . . nearer my God to thee."

Darkness hides my glistening cheeks,  
and I am once more wrapped  
within the mantle of her love—  
I have come home at last.

# End of an Era

**Sign on the wall of a BYU religion class: "What on earth are you doing for heaven's sake?"—Delecia Bushman**

**Self-denial: No thyself.  
—T. Kirkwood Collins**

*A soldier who lost his rifle was lectured by his captain and told he would have to pay for it. "Sir," gulped the soldier, "suppose I lost a tank. Surely I wouldn't have to pay for it?" "Yes, you would, if it took you the rest of your army life." "Oh, well," said the soldier, "now I know why a captain goes down with his ship."*

**Classical music is the kind that we keep hopin' will turn into a tune.—Kin Hubbard**

It was a lovely autumn day, with the leaves turning to a blazing red and gold. Little Colleen's grandmother had promised to take her for a walk along a nearby creek, but she kept working at her household chores, first one thing, then another. Finally the little girl took her grandmother's hand and said, "Come on! Let's go out and get some use out of the world."  
—Gladys Kent, Lansing, Michigan

## Life Among the Mormons



In a Sunday School class we were discussing the subject of reverence during the sacrament. The matter of noisy, crying children was brought up, and one gentleman summed up the problem well when he said, "Crying babies are like good intentions—they should be carried out."  
—Anne Porter, Ogden, Utah

**As scarce as truth is, the supply has always been in excess of the demand.—Josh Billings**

If we are to stop the onslaught of immorality, divorce, and family disintegration, lawlessness, strife, riots, burglaries, murders, crime, and deception, we must not ask what are they doing about it. We must ask and answer the question. "What am I doing?" Let us examine ourselves, acknowledge our faults, and repent where we should.  
—President N. Eldon Tanner

A squad car policeman was covering a quiet beat in the suburbs when he was amazed to find a former police lieutenant also on that beat. He stopped his car and said, "Why, Mike, this wouldn't be your new beat way out here, would it?" "That it is," Mike replied grimly, "ever since I arrested the judge on his way to the Masquerade Ball." "You mean, you pinched his honor?" asked Pat. "How was I to know that his convict suit was only a costume?" demanded Mike. "Well," mused Pat, "'tis life, and there's a lesson in this somewhere." "That there is," said Mike. "'Tis wise never to book a judge by his cover."

*There is a challenge in the words of a humble Hindu woman who heard the word of God and became a Christian. Her husband was very angry and lost no opportunities to vent his anger. "What do you do when your husband is cruel?" she was asked. She replied quietly, "I cook his food better. When he complains, I sweep the floor cleaner. When he speaks unkindly, I answer him mildly. I try to show him that when I became a Christian, I also became a better wife and mother."*

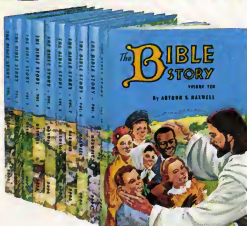
"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.



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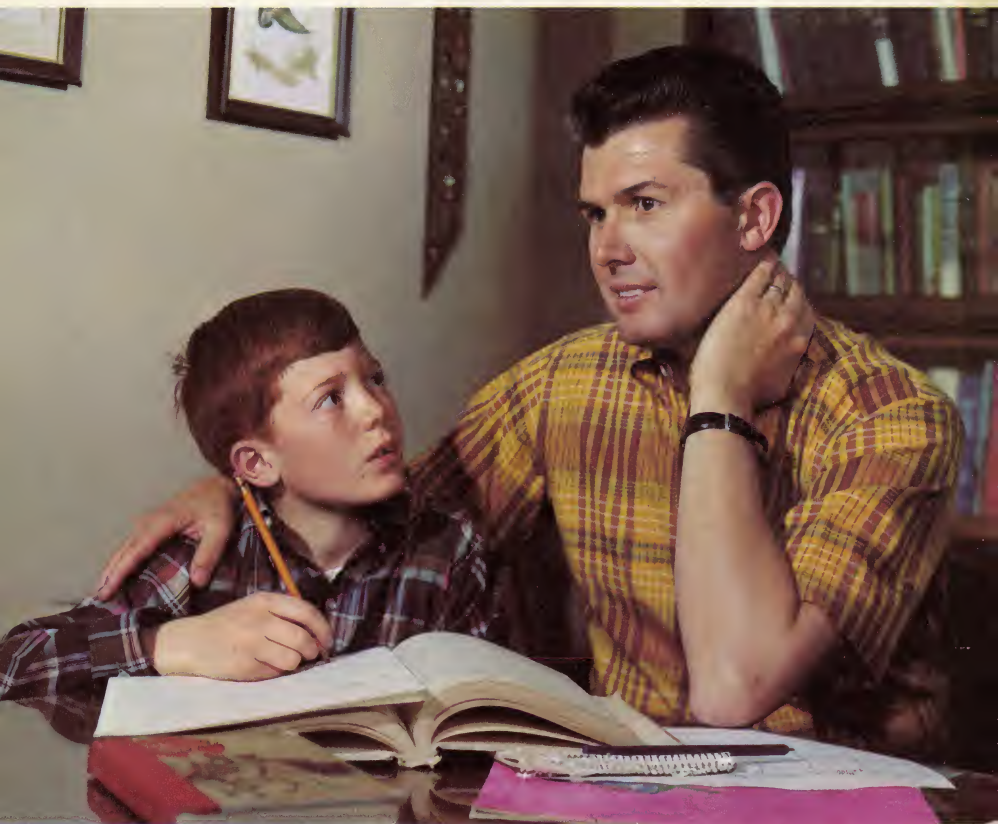
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